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REMINISCENCES OF VILLAGE PREACHING.

MY DEAR FRIEND,

As you have expressed so much pleasure in the relation of my intercourse with the Gilmerton people, and especially in the narrative of Mrs. Ramsay, I know not how to refuse your wish to have some particulars in writing respecting that interesting woman. What I now write, however, will only be the outline of her story; which you will be able, in some measure, to fill up by the recollection of many incidents mentioned to you in the course of conversation.

In the winter of 1814-15, whilst a student at Edinburgh, an opportunity was afforded me of endeavouring to be useful, by preaching in the village of Gilmerton. This village is situated about four miles from the city, and contains a considerable number of inhabitants, who are generally people employed in the coal-pits which are in the neighbourhood.* The place in which the people assembled was a large room, or hall, in the centre of the village, that would hold, in its unpewed contents, about three hundred hearers. This hall, in the week-time, was used as a school-room, and the master, who rented it, received a stipulated sum, supplied by friends in Edinburgh, for allowing me the use of it on the Lord's-day.—About a mile from Gilmerton, there is another village called Libberton, where the parish kirk of both is situated. This kirk, at the time referred to, was rebuilding, a circumstance which made me more desirous of preaching to the villagers, thus deprived of their accustomed privileges. Libberton was a field of usefulness occupied by a near friend of mine, and, then, a fellow-student, whilst other villages were regularly visited by two of our companions, with whom it was our happiness to associate, as kindred spirits.

About twenty or thirty people were collected on the first day of my visiting this new scene of labour, but Sabbath after Sabbath the congregation progressively and greatly increased. By degrees, I had an opportunity of forming an intimacy with many of the people, and had reason to bless God, on account of several who gave good evidence of their conversion by his grace. After

* The predominant reason which induces the publication of these details, drawn up some years since, to gratify a beloved friend, is, the hope indulged by the writer, that they may tend to promote Village Preaching amongst the students at college, whose views are directed to the Christian ministry. From observation and experience, it is his heartfelt persuasion, that such engagements on the Sabbath, form the best relaxation from the class-room, keep up that spirituality of mind, which, in this imperfect state, it is the tendency of the legitimate, but engrossing occupations of the session to deteriorate, and provide for after days some of the sweetest pleasures of memory, refreshing the heart with the dew of youth, in the recollection of these early labours and successes, amidst the forms and habits of a settled ministry.—Hæc olim meminisse juvabunt.

visiting the place regularly for a few weeks, I was able to establish a school for the religious instruction of the children of the village; my time was now delightfully occupied. The public service commenced at twelve o'clock, the usual hour for the country in Scotland, where the minister frequently comes from a distance. At half-past one I had to dine at one or other of the many houses that were open to me; and at half-past two the school commenced, in which upwards of fifty scholars of both sexes seemed to vie with each other in the punctuality and cheerfulness of their attendance on the instructions they received, and in their affectionate attachment to their teacher. This happy intercourse continued to the close of the college-session, when I was under the necessity of leaving my temporary charge; but it was under the engagement of resuming my labours among them on my return to Scotland in the ensuing October.

When the commencement of the next session again brought me to Edinburgh, these dear people received me with the most heartfelt expressions of grateful and affectionate joy. At the conclusion of the public service, on the first Sabbath after my return, a man came to me, and requested I would visit his sick wife, who had been a constant attendant at the hall during the preceding winter, but was now confined to her bed without any prospect of recovery. This man was the husband of Mrs. Ramsay. I need not say, that I readily accompanied him to the sick-bed of his wife. On my conversing with her, she expressed herself to be so wholly delivered from the fear of death, so happy in the enjoyment of the Divine favour, so joyful in the prospect of eternal felicity, that I confess some suspicions arose in my mind as to the genuineness of her experience. But all doubts and misgivings soon vanished, when I saw the foundation on which her hopes rested, the source from which her happiness was derived, and witnessed the effects which the hope of glory produced, in purifying her sainted spirit. Mrs. Ramsay was then in her thirty-eighth year. About ten years before this period, she had been brought into a state of anxious concern for the welfare of her soul, through the death of one of her children. Her husband was employed as coachman in some neighbouring gentleman's service, and thus the entire weight of household concerns devolved upon her, which, with the care of a young and numerous family, engrossed all her time and strength. Through the distance of the kirk, she could very seldom attend on the means of grace, and the general strain of preaching from the parochial pulpit, was not likely to suit her case. Her distress of mind continued to be very great, and aided by her exertions in the care of her family, which were far beyond her strength, in destroying her health. Though, at this time, she derived nothing but misery from her thoughts of religion, yet she was extremely anxious that no stigma should be cast upon it, as the cause of her sufferings. Hence she did all in her power to conceal the anguish she endured, and the source from which it sprung.

At length, through the preaching at the hall, the means of grace were brought almost to her door. She attended with eagerness from the very first, though the delicacy of her health caused her to suffer much from the severity of the weather. A sermon, preached from Rev. i. 7, gave a new turn to her feelings of alarm. She had before this been possessed of some vague and indistinct notions respecting the necessi-

ty of being brought into the favour of God, and living in his fear, whilst she was tormented by the conviction of having lived entirely neglectful of his claims; and that, even since awakened to a sense of her obligations to love and serve him, she was continually sinning against him. But, under this sermon, she was brought to perceive the situation in which she was placed by the preaching of the gospel: she now saw that the condemnation consisted in a rejection of the salvation of the cross. Her anxiety now was to ascertain whether she was the subject of that faith which worketh by love, purifies the heart and life. She wished to ascertain, whether she felt real love to the Redeemer. Her anxiety on this subject was so intense, that it deprived her of sleep, and she could seldom obtain rest till exhausted nature sunk into repose, when the morning was far advanced. A sermon, preached from John xiv. 21, was blessed to the removal of her uncertainty, and to the great relief of her mind; but she still felt burthened under a load of conscious guilt, which rendered her life miserable. The last sermon preached in the hall that winter, from 1 John i. 7, was the happy means of bringing her to joy and peace in believing. In one part of the sermon, an attempt was made to describe the unbearable sufferings of a wounded spirit. She then felt (as she expressed herself,) as if her own feelings had been laid bare, and when the blood of atonement was brought forward, as speaking peace to the troubled conscience, and cleansing the soul from the pollution of sin, she felt that she had found the balm and the fountain which she needed, whilst Jesus Christ was received as her all-sufficient and only Saviour. The relief which she enjoyed was inexpressibly sweet. After months of severe and painful illness, she told me, with indescribable expression of countenance and voice, that she would rather, far rather, go through all her bodily sufferings again, than endure the agony of a wounded spirit.—During the summer, when deprived of the public means of grace, she devoted herself to reading her Bible, and other religious books which she was able to obtain. In the month of July she was seized with her last illness, which consisted in a complication of disorders, that terminated in a decline. The progress of the disease, though extremely painful and debilitating, was very slow. About the middle of October she was confined to her bed, from which she never more arose. Her resignation to the Divine will was now severely tried. During the summer she had been anxiously longing for the return of the public means of grace, and now that desired period was just at hand, she was confined to her bed. Her neighbours would again be able to attend that ministry which was endeared to her by its usefulness to her soul, whilst she would be entirely excluded. This she spoke of as her most painful trial: but this, as well as every other affliction, she was enabled to endure with unwavering patience and resignation.

After I had once been to see her, my visits became a continual source of pleasure and support to my mind. On entering Gilmerton, I was accustomed to proceed directly to her cottage, and sit by her bed-side till it was time to commence the service at the hall. The conversation of this dying saint was an admirable preparative for the services of the sanctuary. O! when shall I realize those feelings in their full extent again, which occupied my breast whilst preaching at Gilmerton! The death-bed of my friend was, to me, the portal of eternity; and I preach-

ed as if standing on the brink of the grave. It would be a vain attempt, my friend, to endeavour to present you with a detailed account of her continued meetening for glory. Her humility led her to regard me as an instructor; but, I assure you, that her dying-bed was to me a school of Christian experience; and may I never forget the lessons which were there taught me. Her patience and faith increased in power and splendour as she approached the termination of her sufferings. Her resignation was unwearied; never was a murmur heard from her lips. Those who knew her only as the subject of a protracted and painful sickness, might think of her with pity; but none of those who visited her in her affliction, could long consider her as an object of compassion. She had her enjoyments, and her pleasures were both rational and scriptural, though highly exalted in their nature and degree. Whilst conversing on religious subjects, she seemed almost insensible to pain, and when left alone, her time never passed heavily away, for her mind was occupied with devout meditation. I have told you of her being resigned to the Divine will, in all the afflictions she was called upon to endure; but resignation appears almost too feeble a word to express what was the predominant state of her mind. Gratitude to God seemed to be the prevailing disposition. She spoke of judgment only as it afforded her an opportunity of speaking in more exalted terms of mercy. Often has she expatiated to me on her obligations to her heavenly Father, who removed some sources of trouble, of a family nature, before this, her last great affliction, began.

She was an affectionate wife, and a tender mother, and her soul was bent upon promoting the best interests of those whom she loved. Her neighbours, too, were the objects of her earnest solicitude. She was always anxious to know if they attended the means of grace, and had frequent opportunities, which she eagerly improved, of cultivating serious impressions, which had been made upon their minds. I remember well, when she was drawing towards the last stage of weakness, and her sufferings were most acute, opium had been prescribed, as the only means of affording her any respite from pain. The next time of my visiting her, on hearing that she could obtain but little sleep, I inquired about the effects of the opium, and found that she had refused to take it a second time. She said, that though it deadened the sense of pain, and procured her sleep, yet its influence so stupified her mind, that she could not think collectedly, nor could she converse with her neighbours who came to see her; and that she had rather endure the continuance of her bodily sufferings, than be precluded from meditation on religious subjects, and from attempting to do some good to those who visited her. Thus she continued to the end. But you know that I did not stay long enough in Scotland to close her eyes: I left about a week before she died. I cannot write an account of my taking leave of her—it was most affecting. O that my God may hear her parting prayers for me, which subdued, whilst they exquisitely gratified, my heart.

I received the account of her death, in a letter from my highly valued friend A—, of Edinburgh, a short time after my return to England. What I now write will be an extract from his letter. "With regard to news, I begin with the spot where the Divine Spirit, through your instrumentality, breathed upon the dead in sin. You remember how ill you left one of them, and may, on this account, be prepared

to hear of her transition to a world of bliss. It was on the following Tuesday to that on which we parted, at about eleven at night, that she exchanged a life of faith and patience for the full fruition of the world of glory. Miss W— was with her at the time of her decease. In a note to Miss M—, Miss W— says, 'Mrs. Ramsay is now no more. I feel a strange want this morning; her heavenly conversation was a great pleasure to me. She died praising her God. I would not have exchanged my feelings at that solemn moment, no, not for this vain world, and all its empty nothings. I could wish Mr. — knew, but do as you think proper. Her love continued for him till the last moment.' On the Lord's-day following, she was interred. Our friends A— and N— were at her funeral, which, N— said, 'was indeed an affecting one.'—In a letter which I have myself received from Miss W— (a most interesting young woman, the first in Gilmerton to whom I had good reason to hope that the blessing of God had made me useful;) she says, 'When Mrs. Ramsay died, then I could have wished to have told you all her hopes, and how much she was indebted to you. The last words she spoke were, If ever you see Mr. —, tell him, through our Lord, he saved me from endless misery—likewise, I die in the fullest hope of being with my dear Saviour for ever. May the Lord for ever bless him! Little more could she speak, in low accents praising her Redeemer she adored. When her pure spirit left its earthly dwelling, I stood lonely, I lost a dear friend—I could have followed.'"

Thus have I brought the narrative of Mrs. Ramsay to a close. The sketch of her soul's history, which is here given you, rapid and imperfect as it is, has excited such a crowd of pleasing and painful recollections in my mind, as to render it no easy undertaking to fulfil your wishes. If what has been written, however, should increase your faith in the grace of the Redeemer; if it should render the interest you have expressed in my departed friend abiding—if it should enable you to sympathize more closely in the tender affection with which I must ever pronounce the name of Gilmerton, you will richly repay

Your truly affectionate friend,

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X.

ON THE EXERCISE OF LOVE.

THE scriptures emphatically declare, for our confidence and encouragement, that "GOD IS LOVE;" love in its very essence, love that "passeth understanding." It is higher than heaven what can we know? Here we are compelled to pause, wonder, admire, and adore. For, if the most profound philosophers are obliged to acknowledge that they can comprehend but little of *causes* separate from their *effects;*—if the most acute metaphysicians cannot understand or explain *abstract* qualities, principles, or ideas; either as to the mode of their existence or operation; and, if the most skilful anatomists are at a loss to account for many of the phenomena of the human frame, things with which we are all, more or less, familiar; with how much greater force will the remark apply to the contemplation of the nature, attributes, and perfections of Him who is "*The King Eternal, Immortal, Invisible, the only wise God.*" "Such knowledge is too wonderful for us, it is high we cannot attain unto it." "Who would not fear thee thou King of Saints, for unto thee doth it appertain."

It must then be with the character of God as discovered in his

works, as developed in his ways, and as revealed in his word, that we finite creatures have principally to do; here we can trace his love in some of its modifications, and thereby ascertain something of its excellent nature and wonder-working power. Let us reflect on it *first*, as manifested in *creation*. We are told by the sacred historian, "And God saw every thing that he had made, and behold it was very good." Of this we have abundant proof. Contemplate the world itself as it came fresh from the hands of its Maker, how magnificent, yet how useful! and although sin has deformed and subjected it to a curse, still it retains vestiges of its former grandeur, and marks of its pristine beauty. "O Lord how manifold are thy works, in wisdom hast thou made them all; the earth is full of the riches of thy glory, and so is the great and wide sea."

"These are thy glorious works, Parent of Good!
Almighty! thine this universal frame
Thus wondrous fair! Thyself how wondrous then!"

Happy those who *so* study nature as to "lead them up to nature's God."

The love of God is also displayed in the kingdom of *providence*. He it is who causeth his sun to shine upon the evil and good, and sendeth his rain upon the just and the unjust. The verdure of *Spring*,

"When love warbles in the vocal groves,
And vegetation plants the plain,"—

the beauties of *Summer*,

"When the green bow'r with roses crowned,
In showers its fragrant foliage sheds,"—

the fruitfulness of *Autumn*, when her

"Yellow lustre gilds the world,
And tempts the sickled swain into the field,"—

and the sterility of *Winter*,

"The leafless wood, the naked field,
The snow-topt cot, the frozen rill,"

have each their respective attractions; and declare in unambiguous, yet sublime language, the faithfulness, power, and love of God. "He hath not left himself without witness in that he hath sent us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He hath *this year also* reserved unto us the appointed weeks of harvest, "and our garners are again filled with plenty, affording all manner of store." The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. There is nothing so diminutive as to be beneath the notice of divine love, nothing so great or exalted, as to be independent of its influence. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

But, it is in *redemption* that the love of God appears pre-eminent. Here mercy and truth meet together, righteousness and peace embrace each other. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The love of "God, manifest in the flesh, was stronger than death, more powerful than the grave, which many waters could not quench, nor the floods drown." It was love that pitied "man in his low estate," it was love that prompted a way for his recovery, it was love that executed the "wondrous plan," and it is to love that we look for the full and final consummation of all that pertains to our eternal salvation. May we, by beholding the exhibition of the unparalleled love of our Divine Surety, be "changed into the same image from glory to glory, as by the Spirit of God."

Having feebly glanced at some of

the excellencies of love, as displayed by the ever-blessed God, let us advert to it as obligatory on us in return. Natural religion teaches us that we are bound to *love* Him in whom we live, move, and have our being; and that we ought to be very *grateful*, seeing he "daily loadeth us with benefits." Every moment comes to us richly laden with good, and every moment should bear away some acknowledgment of our obligations to him; some humble confession of our dependence on him, and some expression of grateful emotions towards him.

The moral law requires, that we should "love God with all our heart, with all our mind, with all our soul, and with all our strength, and our neighbour as ourselves;" so that obedience, to be acceptable, must spring from a principle of love to God; and it may well be asked, who is sufficient for these things, for "all have sinned, and come short of the glory of God." Here then, redeeming love comes in to our aid; Jesus, our great High Priest, has "magnified the law and made it honourable;" and by believing in Him we are justified from all things from which we could not be justified by the law of Moses." Therefore, "we are not without law to God, but under the law to Christ." Debased as is human nature, there are few who do not feel a spark of gratitude towards a *fellow-creature*, when a signal favour has been received. "The ox" also "knoweth his owner, and the ass his master's crib, but Israel doth not know;" God's people "do not consider, nor return unto *Him* according to the benefits done unto them."

"Love so amazing, so divine,
Demands our souls, our lives, our all."

Reflect on the excellency of this heaven-born principle in reference to its exercise between man and man, in the world at large; which will necessarily include *enemies* as well as friends. And here it is, that the religion of the Bible infinitely transcends all others, inasmuch as it teaches us to love our enemies; a peculiarity demonstrative of its divine origin. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." And, "if ye salute your brethren only, what do ye more than others? do not even the publicans so?" The exercise of this grace is fraught with so many advantages to ourselves as well as to others, that it is astonishing, selfish as we are, that we are not found more in the cultivation of it. Like mercy (an emanation thereof) it is twice blessed. *Faith* is indispensable, for without faith it is impossible to please God. Read its glorious achievements as recorded in the 11th chapter to the Hebrews. *Hope* is to the believer's soul, as an anchor both sure and steadfast, and entereth into that within the vail: but these will one day cease, faith will give place to sight, and hope to fruition; but there is *that* in this "more excellent way" which far surpasses the other graces, for "charity never faileth," *that* which possesses a power next to Omnipotent; it disarms revenge of its sting, and lays prostrate the very worst passions of man in his very worst state. "*Amor vincit omnia.*" Genuine love stays not to ask, "Am I my brother's keeper," nor is it at a loss to ascertain "And who is my neighbour;" but casting its benignant eye around, it perceives wretchedness and woe in various forms, and proceeds to alleviate the one, and mitigate the other as opportunity offers and ability serves. The cause I knew not, said Job, I

searched out; and thereby the blessing of him that was ready to perish came upon him. And, although it is compelled to say, with Doddridge,

"But feeble my compassion proves,
And can but weep where most it loves;"

still it is not weary in well-doing—it is not discouraged by difficulties, intimidated by dangers, or deterred by ingratitude; but presses forward, and "feels a heaven in all it does." "Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion, how dwelleth the love of God in him."

Nor is it indifferent to the *eternal welfare* of others. It reads, "O Israel! thou hast destroyed thyself, but in me is thine help found;" and, viewing the whole human race as sunk in one general ruin, and as all standing in need of the "common salvation;" it hastens to their relief, by devising plans to lessen the sum of moral evil in the world, and rescue men from eternal misery. It perceives that the "old serpent" has inflicted wounds on every soul, and it administers the "balm in Gilead," points to the "Physician there," and applies those leaves that are for the healing of the nations. Having done this, it prays to Him who alone can give the increase, that he would shed abroad his love in every heart, by the power of the Holy Spirit.

Secondly, in reference to the *church universal*. Would that we were justified in adopting the language of Paul, "But, as touching brotherly love, ye need not that I write unto you;" for instead of an exhortation to its *continuance*, we, in many instances, look in vain for its *existence*, even among those who profess to be followers of Him, who "loved us, and gave himself for us;" and hath left us an example that we should follow in his steps. To see those who are outwardly "one in Christ Jesus," heir together of the same promises, and travelling to the same eternal home, refuse to discharge the reciprocal obligations incumbent on them, and even "bite and devour one another," is a sight that might make an angel weep. "If I love not my brother whom I have seen, how can I love God whom I have not seen." He who is the "faithful and true witness," has declared "By this shall all men know ye are my disciples, if ye love one another." Surely the persons of whom we have been speaking, must want one of the most unequivocal evidences of having passed "from death unto life." There are some who profess themselves Christians, whose tempers are nevertheless so morose, whose manners are so repulsive, and whose conduct is so overbearing, that it is a piece of self-denial, and requires a continual watchfulness to keep on friendly terms with them; however, as even *such* cannot be supposed to have offended "until seventy times seven," it remains obligatory on their brethren to "*abound* in love yet more and more in knowledge, and in all judgment." There are others so prejudiced, as to refuse to worship with their brethren; or so opinionated as not to co-operate with them in plans of usefulness, because they did not happen to originate with them; or because there may be those engaged therein who have done them a supposed, or it may be, a real injury. But, shall the *enemies* of Jesus merge all their differences, and cordially coalesce to do evil? Shall a Herod and a Pilate forget their animosities, and unite to arraign, contemn, and crucify the "Lord of Life and Glory," and shall not his disciples "learn to be kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven them?" If there be, therefore, any consolation in

Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye my joy, that ye be like-minded, having the same love, being of one accord of one mind.

What a lovely sight does a *family* present, each member of which is actuated by this ennobling principle, when

"'Tis not the coarse tie of human laws,
Unnat'ral oft, and foreign to the mind,
That binds their hearts, but harmony itself,
Attuning all their passions into love;
Thought meeting thought, and will preventing will,
With boundless confidence; for nought but love
Can answer love, and render bliss secure."

And what an imposing sight would the "churches of Christ" present, did but their members walk in love towards one another; and were but each individual willing to make sacrifices for the good of the whole,—where nothing is done through strife or vain glory, but in lowliness of mind each esteeming another better than himself.

"The fellowship of kindred minds
Is like to that above."

And what a different aspect would the *world* exhibit, did but this principle universally prevail; or did we in all cases but do unto others as we would they should do unto us. "And now abideth faith, hope, charity, these three, but the *greatest* of these is CHARITY." Amen.

Salisbury, Sept. 25, 1824. G. S.

On Admission to a Christian Church.

THE following remarks were drawn up before the question to which they refer appeared in the Magazine. I was glad to see the subject started, and waited the result of a reply to the questions on the subject; that reply appears to me very unsatisfactory and unreasonable. An elder has attempted to remove what he conceives to be an evil, by introducing another far greater evil, both in its nature and in its consequences. Surely the state of those churches is not to be envied, a *majority* of whose members are incompetent to judge of the qualification of new members; it appears to me a very serious reflection upon our churches, to suppose this a case of probable occurrence. I wish this suggestion may not arise from a mistake in "An elder's" mind, with respect to what are the *real*, indispensable qualifications of church members. To deprive any of the members from voting on these occasions, is extremely unreasonable and unjust, as well as dangerous in its consequences. Who is to draw the line of distinction between competent and incompetent judges? By what law is such a distinction to be enforced on the one hand, or borne on the other? but "an elder" has confessed his ideas to be mere matter of opinion, but, surely something more is necessary than *matter of opinion*, on a subject so intimately connected with the peace and order of Christian churches, as the introduction of new members. "An elder" would exclude those members from the privilege of voting on church affairs who have been recently added to our churches, is it not a well-known fact, that some of our young people and young members too, are better acquainted with the laws and discipline of Christ's church, than some of those who have been *long* standing in a profession of Christianity. How would he act in some of our newly formed churches, where all the members are recently converted to the faith—(but it is not my intention to examine "An elder's" statement at present, though he may possibly hear from me again upon the subject.) I proceed to copy the observations that I have had by me, for some time, on the

subject, if they are thought worthy a place in the Magazine.

I shall propose three questions for the sake of answering them?

1. What is required of a person as a qualification for baptism?

2. What is necessary in order to church fellowship?

3. What connection have these with each other?

It is universally admitted, in our Baptist churches, that a credible profession of faith in our Lord Jesus Christ, is essential to a candidate for baptism. We find none in the New Testament baptized without it. On this point I need not enlarge. A question connected with this subject is, Whether any thing more than a confession of faith is necessary? To which I reply, If a person be a believer in Christ, he may, and ought, to be baptized, on application to a proper person; as soon as he confesses himself a *believer*. Another question is, To whom ought this confession to be made? I answer, To the *person* who is to administer the ordinance to the candidate. I mention this, because it is the custom of some of our churches, to have every candidate for *baptism* brought before *them*, to be examined by *them*; that they may dictate to the minister who he ought to baptize, and who he ought not; and it not unfrequently happens that genuine believers in Christ are prevented from being baptized in his name, because the church which examined them have not been satisfied with their views of certain doctrines, or they are deemed not sufficiently informed with respect to their peculiar views of divine truth; or, perhaps, their experience does not rise to a certain standard, they are a little too legal, or they have not been *long enough* acquainted with divine things, they must, therefore, stand over for a time: thus many are made sorry, whom Christ has made glad. Many are prevented from doing what they *know to be their duty*. In such cases, I have sometimes asked for New Testament precedents, and have received for reply, "It is the custom of our church." But we ought to have a thus saith the Lord, for the articles of our creed and the rules of our practice, "to the law and to the testimony." Did Philip take the eunuch to Jerusalem, or to any other place, that he might be examined by the church? Did he submit his case to their judgment, in order to know if he were a proper subject for baptism, or not? No: he was too well acquainted with his Lord's commission to hesitate, and on the authority of that commission he was bound to baptize the eunuch as soon as he had a confession of faith from his lips. Nor did that confession extend to a relation of his experience, nor to his doctrinal sentiments, but simply to his view of Jesus Christ. "If thou believest with all thine heart, thou mayest." To which the eunuch replied, "I believe that Jesus Christ is the Son of God," and on that confession (the sincerity of which he had no reason to doubt) he was baptized, Acts viii. 37, 38.

Before what church was Saul of Tarsus brought, in order to give an account of his experience that he might be baptized? As soon as Peter was convinced that Cornelius and his friends received the record of God concerning his Son, they were baptized. Nor did the three thousand Jerusalem converts stop to relate their experience before they were baptized in the name of the Lord Jesus. Nor do we find a single instance in all the New Testament, of persons being requested to relate the *dealings of God with their souls*, in order to be admitted to the ordinance of baptism. If a minister

of the gospel be satisfied that a candidate for baptism is a believer in the Lord Jesus, he ought to baptize him.

2. What is necessary in a candidate for church fellowship. First, that he be baptized! no one on New Testament principles can be admitted to church fellowship who has not been baptized. Our Lord's commission supposes it. The practice of the apostles and primitive Christians, proves and confirms it. And this is the authority upon which we consider it of importance to act, we cannot feel satisfied with those who reduce the present enquiry to a mere question of convenience, in defiance of Divine authority, and apostolic example. But on this subject I need not enlarge, it is a subject that has undergone an extensive discussion of late. I proceed, therefore, to observe, that every church has a right to expect in a candidate for *church fellowship*, a similarity of sentiments as it regards the peculiar doctrines of the gospel; for how can two walk together except they be agreed, it is important that they should be of one heart, and of one soul; striving together for the faith (doctrine) of the gospel. Finally, says Paul, be ye all of one mind; "Behold how good and how pleasant it is to dwell together in unity." Yet, where the mind of a candidate is not sufficiently informed as to enable him to distinguish the doctrines and peculiarities of the different sects of Christians, this ought not to be a bar to his being admitted to church fellowship, as he will generally be trained in those views of religious doctrines that distinguish the church to which he joins himself. If a person's creed be already formed, he will not be forward to join a church of different sentiment. If, therefore, a person believe the gospel, he is fit for baptism; if he be a baptized believer, he is fit for church fellowship. If his subsequent conduct be inconsistent with his profession, he, of course, falls under church discipline.

3. What connexion is there between baptism and church membership? I have been led to ask this question, because, from the proceedings of some of our churches, I have been led to think they deem them to be one and the same thing. Have you not, Mr. Editor, sometimes heard of persons baptized into the church at A, or baptized, on a profession of faith into the church at B; this is an incorrect mode of expression, and we know from whence it was borrowed; not from the New Testament, there we read of persons being baptized into Jesus Christ, of putting on Christ, and of persons giving themselves to the Lord, then to his church, &c.

Being baptized on a profession of faith in our Lord Jesus Christ is one thing, and joining any particular church is another. We acknowledge that all believers should be baptized, and that all who are baptized should join some particular church. Hence we infer, that those individuals are wrong, who are convinced of the importance of baptism, and know it to be their duty, and yet live in the neglect of it, because the church in their immediate neighbourhood differs from them in the views they entertain of the peculiar doctrines of the gospel. This arose from the above error, that baptism and church membership are the same thing. If a Christian cannot feel satisfied with the peculiarities of Christians in his neighbourhood, it is no reason why he should not be baptized, any more than that he should not read his Bible, &c.

As soon as Ananias was satisfied that Paul was a believer, he baptized him, Paul's joining the church

was a subsequent act. It is a believer's duty, on being baptized, to take the earliest opportunity to join some church, whose sentiments he deems consistent with his view of New Testament principles. Yet it by no means follows, that believers can be justified in waiting till their creed is formed, or till they find a body of Christians of precisely the same creed with themselves, before they are baptized. If these considerations be favourably received, you may expect to hear from me again, on a subject intimately connected with the above remarks.

JOHANNES.

Aylsham, Oct. 26, 1824.

On original Compositions for the Pulpit.

MR. EDITOR,

It has afforded me much heartfelt satisfaction to observe the number of seminaries supported, for the purpose of aiding young men in their studies, preparatory to their engaging in pastoral duties. Many valuable ministers of the gospel have been successively drawn from these places of sacred retirement, to scenes of public labour, in which they have long shone as lights in the world. A host of worthies have laboured in God's vineyard also, whose services have been succeeded by results the most important for eternity, who have not enjoyed academical advantages. Both classes have my prayers and best wishes. I am not, however, without apprehension, that some who have engaged in the work of the ministry may have injured the cause they desire to serve, by an impropriety which I would notice in this paper. A short anecdote will place my meaning fully in your view. Being on a journey lately, an evening from home was spent with a brother minister. A worthy labourer in God's vineyard was mentioned, and it was observed by my friend, that he had perused a large volume of manuscript sermons written by the deceased, and he was sorry to add, that more than one of the sermons were borrowed from authors, with whose writings he was familiar. We both censured the practice, and then conversed on other topics. Afterwards I felt a little inward compunction on this subject, recollecting that I had, in *one* instance, done something like this; and a degree of relief also, that I had hearkened to him who said, "Go, and sin no more." My reflections on this subject ask your kind acceptance.

The evil of delivering sermons which have been copied from the writings of others, is manifold. Many, in our congregations, are persons of considerable reading, and will almost inevitably detect the plagiary, and that, too, before he can proceed far in exhibiting the thoughts of others as his own. This may be a minor evil, nevertheless it is an evil. Such discoveries will be related to individuals, who could not have made them; reputation will be wounded, and the minister will not have credit for what is his own. When a sermon of a superior order is preached, there will be a keen look out, and a strong suspicion of theft; and when the preacher is below mediocrity, he will be considered as delivering original composition. Moreover, when sermons are obtained by the mere exercise of reading and memory, ability for composing a judicious discourse will be, if not destroyed, yet rendered nearly useless. The powers of the mind improve and brighten by exercise; and will as naturally decay and shrivel up when not properly employed. In preparing for pulpit exercises, we ought to be much engaged in examining the theme on which we mean to dwell,

passing every sentiment before the understanding and the judgment, applying the whole to the heart; and constantly should such a search after divine truth be connected with fervent prayer to the Spirit of wisdom and grace, for his holy unction and divine assistance. But how incompatible all this is with merely committing to memory another man's sermon, need not be told. A parrot may be taught to repeat an exercise; but the minister of Jesus Christ is to declare that only which he has *handled* and *felt*. He who ministers in holy things is, if duly qualified, "Apt to teach." A retailer of another person's sermons is "Apt to repeat;" a qualification which I am not aware that the apostle of the Gentiles ever mentions.

When sermons are not originated by the speaker, it may be fairly presumed that, on his own mind, the impression is very feeble, and on the great body of his hearers, if possible, still more feeble. So far as the repeater is concerned, the thoughts are raw, crude, and indigested; and, consequently, his mind is not likely to be imbued with the truth, or sanctified by its influence. How, then, can he hope to affect the heart of others? A man who can communicate his thoughts with tolerable ease, will, by closely studying the pages of inspiration, constant prayer, and writing a pretty full syllabus of most of the sermons he delivers, soon acquire a facility in composing his sermons, and having the matter within him, it will be forth-coming to advantage in the time of need. It is, also, a very serious question, in my own mind, whether the repetition of a sermon, wholly or principally borrowed from another person, be not a daring outrage committed against truth and integrity? In the national establishment it is an understood practice, and volumes of sketches of sermons are prepared for the purpose; but among dissenters from that establishment, we calculate on hearing a minister deliver discourses which we may properly call *his own*. Ministers, in general, also wish congregations to have that idea of their sermons; and he who is the most dextrous at pluming himself with borrowed feathers, would blush at exposure. He would consider himself as charged, by such an exposure, with theft, idleness, or incapacity. Does not the man, then, who acts such a part as is censured in this paper, wish his audience to believe a falsehood? These observations, Mr. Editor, are not designed to be attached to any individual; no, the writer is an enemy to personality: nor should such a tale be told in the ears of our *lay brethren*, but, unhappily, it is no secret. If we are much engaged in prayer for divine wisdom, persevering in our study of divine truth, and honestly desirous of doing the will of God, and serving our generation, we shall not lack furniture for the profitable discharge of the duties of our holy function. Let the blame attached to this freedom not be laid on any individual but him, whose own signature shall declare that this paper is original.

J. M.

Shipley.

The Importance of the Example of Parents, in regular Attendance at the House of God.

"HAD it not been that my father had set us the example of regular attendance at our chapel, where should we have been to-day?" said a young lady on Sabbath last: "we should have been every-where, and no-where." "True," I replied, "but as it now is, you have cause for unfeigned gratitude to God, and affection for your father." As it now is, (I said, in silent reflection,) how

different to many, yea, to most families. One brother is a respected deacon of the chapel referred to; another has devoted his life and fortune to the dissemination of divine truth; another, though deeply engaged in commercial pursuits, is equally engaged in promoting the gospel where he exports our manufactures. A sister is an ornament to the religious society with which she is associated; and the author of the remark not less so!

"We should have been every-where, and no-where," I repeated in solitude, after leaving the house of my friend; "yes, you would have been *some-where*. Not far from the pew where you sit, you may observe another family, in the apparel of sorrow and grief, indicative of domestic affliction and loss. This attendance is but of late. Formerly they went 'every-where and no-where.' The children, as they grew up, consulted only their own inclination, in reference to the Sabbath. The elder son was just entering on the years of manhood; he chose his own companions, and with them spent the Sabbath in carnal amusements and sinful pleasure. To advice he felt no disposition to pay any regard; and especially so on the fatal day, when, with a drunken crew, he was amusing himself in a boat excursion. By accident, in *that* ill-prepared situation, he sank in the mighty waters! This is the cause of that grief, and this the heart-rending consequence of going "every-where and no-where." He is *some-where;* and so would my beloved friends have been *some-where*, but God only knows where that is.

The same evening, when the above remark was made, another circumstance occurred, to deepen the impression it had made on my mind. After the usual services of God's house, I was desired to visit a person apparently not far from eternity. I went. In quitting the house, the father of the family accompanied me home. "My poor prodigal son, Sir, is returned." Is returned! I replied; why, I saw him not in your house. "He was in the other room, Sir." To avoid reproof, or shame, or advice, or all of them together, he had *concealed* himself during my visit. Where does he spend his Sabbaths? I inquired. "Why, every-where, and no-where," was the purport of the answer; "he has been a sad lad, indeed; I know not what will become of him!" I tell you what, my friend, (I seriously added,) set the example yourself. I have heard with delight to-day of the effect of a father's good example. If you regularly attend the house of God yourself, your children will probably do so; and if they were otherwise disposed while under your care, you should absolutely require it; and, by and by, they would probably attend from habit. And who knows but that, if they are brought under the word and gospel of God, it may be blessed to their present and eternal welfare, as in the family I referred to? If you set not the example, and allow your children, on the Sabbath, to walk the streets, or fields, to seek their own companions, and to go "every where and no where," what can you expect but prodigal sons? In the opposite case, they might bless your memory when you are in the dust.

Reader! if you are a parent, where are your children on the Sabbath? Is there not enough in the above cases, both to warn you of your children's ruin, and to encourage you to bring them regularly and statedly to the house of God? Awful and infinitely important is your charge and responsibility.

N—C. P.

Miscellanea.

MENNONITES.

LETTER, No. II.

Amsterdam, Sept. 1, 1820.

The port of Rotterdam was where my last landed us, but at so late an hour, that we did not retire to rest before midnight. Next morning we sought direction from on high, how we should best proceed, to open a door for the mission in Holland, and then took our arrangements for the day. We called first upon Mr. Mescaert, named in my last, who gave us a very amiable reception. After some interesting conversation, and stating the object of our visit, we next repaired to a Mr. Mouniers, pastor of the Walloon church, and under whose roof I had passed ten most agreeable months. He was from home, but Mrs. M. shewed us every mark of attention, and pressed us to take up our abode. From hence we proceeded to Dr. Anderson's, one of the ministers of the Scots church. The Dr. received us kindly, and took a lively interest in our object, made us a tender of his best services, and engaged brother Ward to preach for him, as did also Mr. Wood, the English Independent minister, the same day.

Next day gave rise to further deliberations. Brother W. never having been on the Continent before, was at first strongly in favour of personal applications for funds; but a residence of nearly three years in Holland, afforded me reasons for advising a different course; and which reasons, when stated, were deemed by him of sufficient weight to relinquish his first idea. It was then agreed, that we should on this tour, confine our operations, wholly to giving publicity to the mission, in all its branches, by printed documents, and personal communications. This mode of proceeding seemed the more suitable, as brother Ward's departure for the United States was already near at hand, arising from the unexpected length of our passage across the North Sea.

An address to the public was next drawn up and submitted to our friend Mr. Mescaert, who kindly undertook to correct it for the Dutch press. In this instrument were inserted the names, and places of abode of sundry friends, as receivers for the Mission. A copy was sent to the Pastors of different denominations, in, and around Rotterdam, and to such of their congregations, as were thought best disposed. Meantime brother W. preached for Dr. Anderson, in the forenoon of the first Sabbath, and in the evening for Mr. Wood. Considering the few British then in the place, the attendance was good, both services.

But during this time, as we were at the head-quarters of the Netherland Missionary Society, it was natural that we should have some intercourse with its leading friends. I, therefore, introduced brother W. to my friend Mr. Ledeboes, who has long been the main spring of this excellent institution, and who, indeed, as concerning love for all good men, and readiness to every good work, deserves to be esteemed the Gaius of Rotterdam. On being informed of our intention, to apply to this said Society, in aid of the Translations, he advised as most eligible, that we should address a letter to the Committee of Finance, and he would present it. At the request of brother W. I drew up one and submitted it to him before I made the translation. The Society being on the eve of holding its monthly prayer meeting, we were invited to attend. An occasion considered by Mr. L. as favourable for presenting our letter, as the Committee usually met for purposes of business, in the vestry, before the service commenced. We were there at the time appointed, and on being presented by Mr. L., were received with every token of Christian affection. Our letter being read, the chairman, who had been an officer in the Dutch navy, then rose, and in a very lovely manner, expressed for himself and colleagues, the pleasure our visit had occasioned them; assuring us at the same time, that the request preferred should receive attentive consideration, and, if entertained

by them, would be reported upon to us accordingly. After business, we retired into the church, which was numerously and respectably filled. To speak within bounds, there could not be fewer than one thousand present. A Mr. De Vries, one of the Rotterdam ministers, delivered the address, and in the course of which, adverting to the good work in India, gave his audience an agreeable surprise, by adding that he had the satisfaction to see Mr. Ward from Serampore, then present.

The Baptist church is not far distant from where the meeting, mentioned higher up, was held. It is constructed to seat not more than five hundred; but it is a pattern of all that is tasteful, neat and clean of its kind. It has about two hundred members, and is under the pastoral charge of Mr. Mescaert, a true friend to missionary enterprize. He has been long an active member of the Rotterdam Missionary Society, and has in his turn preached its annual sermon. To prevail upon one so well known and beloved by his own, as well as other Christian denominations, to accompany us on our tour, would be, we considered, a great point gained. Tho' he declined our wish in this particular, from circumstances, however, overwhich he had no controul, yet he wrote off to a brother minister in the Texel, whom he thought the person most likely to supply his place. This step, also, failed. We knew however that we might count upon the presence of him who hath said, "Lo, I am with you alway!"

After having put into requisition our circulars for Rotterdam and its neighbourhood, we proceeded direct to Amsterdam; but, before taking leave of the former of these places, it would be unjust not to make most grateful mention, of the kindness and hospitality shewn to brother W. and myself, from the worthy and pious of all Christian denominations, in general, and from Mr. Mescaert and his friends, in particular.

On our arrival at the Hague, my friend, Dr. Carp, we found from home, as also his colleague, Mr. Mackay, as such, we merely left a circular, with our best respects, together with a request, that the Dr. would allow us to nominate him in our circulars one of the receivers for the Hague. He was pleased with the request, and readily complied with it on his return, but died soon afterwards. Some money, however, was found a short time after the good Dr.'s decease, in a purse, with a label to it, shewing it to be destined for the use of the Baptist Mission. We left the Hague about two o'clock, and on the same evening arrived in Amsterdam, where I must now leave you, until my next, which will give you our first gloomy, but afterwards pleasing, prospects for the Mission in that large, highly interesting, and opulent city. Meantime, I am always

Yours truly,

W. H. Angus.

Familiar Illustrations of the Sacred Writings.

No. II.

Exodus xxxii. 20. "*And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.*"

How to account for the gold being thus ground to powder, may appear difficult, seeing that the modern art by which it is done was not then, probably known, or, if known, could not be well practiced in a wilderness. We read however, in Acts vii. 22, that "Moses was learned in all the wisdom of the Egyptians." Egypt might then be furnished with men skilled in chemistry; and Moses might, of course, be instructed in that science; upon which supposition we may account for his conduct. The late Dr. Gordon tells us, that, conversing with Dr. Rush, of Philadelphia, upon it, he informed him, that by a certain chemical preparation, gold might be incorporated with a liquid which, by such mixture, would become exceedingly bitter, so that the drinking of it would be extremely nauseous, and prove a severe punishment to all who were compelled to take it.

Malachi iv. 2. "*But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings.*"

The late Mr. Robinson, of Cambridge, called upon a friend just as he had received a letter from his son, who

was surgeon on board a vessel then lying off *Smyrna*. The son mentioned to his father, that every morning, about sun-rise, a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the DOCTOR. "Now," says Mr. R. "it strikes me, that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, 'the Sun of Righteousness shall arise with healing in his wings.' The psalmist mentions 'the wings of the wind; and it appears to me, that this salubrious breeze which attends the rising of the sun, may be properly enough considered as the *wings* of the sun, which contain such healing influences, rather than the beams of the sun, as that passage has been commonly understood."

Leviticus ii. 13. *With all thine offerings thou shalt offer salt.*

SALT implies *confederation*, as it was the seal of a covenant,—*communion*, as it was a bond of friendship;—*sanctity*, as it was inseparable from sacrifice; and *perpetuity*, from its properties of preservation; a covenant of salt signifying not only a confirmed agreement, but an indissoluble engagement; the use of the symbol in the sacred writings implying eternity. COLLIER.

Folkestone. J. B.

A STRIKING ANECDOTE.

THE late Mr. Toller, of Kettering, was preaching on the peculiar blessedness of Christian connexions, founded on 1 Pet. iii. 10; if we are rightly informed, it was on the occasion of the recent marriage of a member of his congregation; and was made the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appeared that the hearts of both were very deeply impressed, so much so, that after they had retired to rest, it prevented their sleeping; yet the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake; on which they, as by a common impulse, arose, and, for the first time in their lives, united in heartfelt supplication to him who heareth prayer.

CHRISTIAN FORTITUDE.

I CANNOT now, in my old age, abandon the principles for which I early contended; nor, in order to procure freedom during a few years, will I betray that sacred cause for which I have suffered so much, and am still willing to suffer.

Better for me to enjoy in this solitude the approbation of my conscience and my God, than to return into the world with the burden of apostacy and guilt, to disgrace and embitter the remainder of my days.—*Reply of the Elector of Saxony to Charles V.* 1584.

INFANT SALVATION.

As to young children, and those who have never attained to ripeness of understanding, we have solid scriptural reason to conclude that all such are saved. I believe that Jesus took away the sins of all those who die in infancy. Perhaps the kingdom of heaven is in a peculiar manner filled with such, for our Lord says, "*of such is the kingdom of God.*"—*John Newton.*

PRAYER ANSWERED.

"*Leave thy fatherless children with me, and let thy widows trust in me.*" I have known wonderful proofs of the faithfulness of the Lord in answering the prayers of parents who left young and helpless families behind. A friend of mine, in the west of England, (a faithful, laborious minister, but who, I believe, never was master of five pounds at one time) was dying. His friends advised him to make his will; he replied, "I have nothing to leave, but my wife and children, and I leave them to the care of my gracious God. Soon after this he died happily. But there appeared no prospect of support for his family at this time. The Lord, however, stirred up a man who had always despised his preaching, to feel for the deceased minister's poor destitute family; and he so exerted himself, that he was the means of £1,600 being raised by subscriptions for them; and the clergy of Exeter, who had never countenanced his preaching, gave his widow a house and garden for her life, so that she lived in far greater plenty than in her husband's life time. Why was all this? It was in answer to the prayers of the good man, who had committed his wife and family to that God

who could *supply all their needs*, and who, he knew was able to open doors of relief for them.—*Ibid.*

Loyalty of the Protestant Dissenters, in the year 1745.

In a short account of some of the proceedings of the deputies and committee, appointed to take care of the civil affairs of the Dissenters, printed 1768, it is said, under the year 1745, "The unnatural rebellion breaking out in the north, the Committee resolved upon a circular letter to be sent to their Dissenting brethren in the country, to excite their utmost zeal and readiness in support of his Majesty's person and government; and received answers thereto full of loyalty and zeal."

The following is a copy of their letter.

"Sir,—The Committee of the Protestant Dissenters in and about *London*, having taken into their consideration the present dangerous situation of affairs in these kingdoms, by reason of the unnatural rebellion raised against his Majesty King George, in favour of a Popish Pretender, supported by the power of *France*, the natural and avowed enemy of the religion, liberty, and trade of this country, have unanimously come to the following resolution, viz.—*That it be recommended to the body of Protestant Dissenters, to express their utmost zeal and readiness to join with any number of his Majesty's subjects, in order to support his Majesty's person and government in the present time of danger, in any legal way that shall be thought most effectual.*

"I am therefore directed by the Committee to communicate to you the above Resolution; and they earnestly desire that you would use the utmost of your influence with all your friends to induce them to act in the most zealous manner agreeable thereto.

"*Benjamin Avery*, Chairman."

Want of Serious Conversation lamented.

"I have not known," said an aged Christian to me lately, "any period for fifty years past, when there was so little conversation about spiritual subjects as at the present. Christians meet and converse about the "interest," at such and such a place; or, about the reports of different religious societies; but there is no heart for *experimental* topics. If they are introduced, they are, as it were, intruded, and are evidently unacceptable. I do not wish that, in general companies, experimental religion should be the exclusive subject for discourse; lest we should violate our Lord's injunction, and "cast our pearls before swine;" but surely, Christians should not speak of the Lord Jesus Christ as if he were a stranger!"

I felt condemned, and was compelled to assent to the truth of these remarks, secretly exclaiming, "*These things ought not so to be!*" What is the best mode of correcting this evil? How can serious conversation be best introduced and supported? A Transgressor.

We submit the following Letter addressed to us by a Correspondent to the consideration of those who write for our Work as worthy their attention.

Gentlemen, *February* 4, 1825.

I am a well wisher to your Magazine, and have long supported it, so far as the *purchase* of it goes; nor have I been negligent of its perusal.

It has lately occurred to me as very likely to raise your Journal in public estimation, if your Contributors would *generally* permit their initials to appear, together with the places of their residence; so that they may be at once identified if persons of deserved celebrity: and if not, I see not what inconvenience could accrue, I mean when the initials fail to remind the readers in general of any particular person. I assure you I have read some of your articles with double attention, and additional gratification, when I have known the esteemed writers; and I think other persons, with few exceptions are in this respect like minded with me. I should have felt less satisfaction than I have participated in reading your two *last* numbers, had certain names been entirely concealed. If you choose to avail yourselves of this well intended hint, you are welcome to promote the object of this letter, either by its insertion, or by any means of your own selection.

It is needless to add that, in some few cases, names will be, and ought to be concealed—also, that my remarks have no reference whatever to your Reviews.

Observer.

P. S. Not yet knowing your pleasure, I forbear the insertion of my own initials.

Obituary and Recent Deaths.

CHRISTOPHER BARNES.

Those pages in a Magazine which are devoted to the memory of the pious dead, are often the most instructive and profitable. We are aware that something interesting in the life and character, is requisite to render a subject of this description generally acceptable. To say nothing more than, *he was born—he lived*—and *he died*, and give the dates, would be to say little. Yet the writer remembers an instance in which nothing more than this, recorded in Genesis v. was made the means of conversion to an inveterate infidel. Even the name of a deceased friend, when recorded, and incidents in his life, scarce considered worthy of a stranger's attention, appear very interesting to the eye of friendship. We are therefore continually in danger of measuring the extent of regard due to the characters we venerate, by the standard of our own minds, already enlarged with sentiments of affection. The person whom this obituary introduces into public notice, had many cordial friends in his immediate neighbourhood. The interest they will take in his obituary is already secured: and we entertain a hope, that, even by others, this narrative will not be considered an incumbrance on your pages.

Christopher Barnes, the son and only child of Christopher and Mary Barnes, was born in October, 1769. His father, a man eminent for humble piety, was seized with a fever, and died about eight weeks prior to his birth. Thus, from the moment of his birth, the subject of this memoir was fatherless. His infant lips never learned to lisp the words, *My father*, till he uttered them in calling upon that God in whom the fatherless findeth mercy, and who has encouraged us to say, "*My father, thou art the guide of my youth.*" How great the loss, both to the widow and the child! But God performed his promise, Jeremiah xlix. 11, in providing for both, by the kindness of a paternal uncle, Mr. James Bury, a deacon of the church at Accrington, and father of the benevolent individual of that name, late of Pendle-hill. Mr. Bury took his sister and her son to *his own home*, and shewed particular attention to impress the infant mind of little Christopher with principles of piety. Greatly to his satisfaction, the boy early began to shew that divine grace had prepared his heart for the reception of the good seed. He went regularly to the house of God, and was attentive there. At the desire of his uncle, he used, on the Sabbath evening, to repeat the texts, and as much as memory could retain of the sermons which he heard. Let parents and guardians imitate the example of Mr. B. Let children imitate the obedience and attention of little Christopher. He early began to pray, not confining himself to the form which his mother had taught him, but making his requests known to God, in language of his own. His religious impressions became deeper, and his judgment more mature, under the ministry of Mr. Benjamin Davies, whom he highly esteemed, and by whom he was baptized, in April, 1786. When he wished to become a candidate for baptism, it was urged as an objection, that he was *too young*. He emphatically replied, "I am not too young to die." You know, my young reader, that he said truly. And though he lived several years afterwards, yet he never repented that he served Christ so soon. If you have not yet sought the Lord, I wish that you may remember, you are not too young to die. After being received a member of the church at Accrington, May 7th. 1786, he continued through life an honourable professor of religion. His brethren perceived in him a lively concern for the welfare of the church, and a mind judicious and discriminating. He was therefore chosen to be a deacon, and ordained to that important office in the spring of 1797. Being diligent in his attendance on prayer-meetings, *as every Christian should be*, and frequently speaking a little on some passage of scripture, it was judged that he possessed ministerial talents. The church, having tried and approved his qualifications for the ministry, called him to exercise them in public, about the end of 1797. For some time he preached occasionally at Accrington and else-

where, with acceptance and usefulness. One, who was seriously impressed by his instrumentality, is now a Wesleyan missionary in the West Indies: and several in the vicinity of Accrington, yet live to attest the success attending his unassuming labours, and some seals of his ministry, we believe, are fallen asleep in Jesus. His talents fitted him for a more extensive sphere of usefulness than he occupied. At one time, when the church was destitute, many of the members wished him to become the pastor. Others manifested a contrary opinion, and, rather than cause any division, he actually declined preaching for a few years. Whether this was justifiable or not, our knowledge of circumstances is insufficient to decide. At all events, his concern to preserve peace was laudable. Towards the conclusion of life, however, he regretted, that he had not been oftener, and more actively engaged in the work of the Lord. With the exception of the few years already mentioned, he was an occasional preacher nearly twenty-seven years, and a deacon the whole of the time. In this imperfect state, it can scarcely be expected that any officer, in a Christian society, will give universal satisfaction. Our brother, we believe, always acted with disinterested and conscientious regard to the welfare of the church, and the glory of God. When he perceived any of his brethren dissatisfied with his management of affairs, or saw the church in any unpleasant circumstances, the greatest burden of the distress lay on his own heart, so much so, as, at times, to deprive him of nightly rest, and injure his health. His Christian character was very exemplary. No instance is recollected, in which he needed the reproof, or admonition of the church, for any thing that appeared disorderly. His zeal was conspicuous, yet not ostentatious; and, even during the period he desisted from preaching, that zeal being prevented from flowing in its former channel, sought out a new one, and excited him to employ his ardent mind in the establishment of a Sabbath School, in which he afterwards took an active part, notwithstanding the resumption of his former ministerial labours. The last sabbath he was able to attend public worship, he taught his class. The affectionate concern he felt and manifested for the religious instruction of the children, was acknowledged by themselves; for, at his funeral, none were more sincere mourners than they. The children belonging to his class appeared as though they mourned for their father. The afflictions with which this good man was visited, were many and painful. Early in life, he was nearly burned to death. The interest that he took in the welfare of the church, made him lament the afflictions of Zion as his *own*. He suddenly lost his wife, in January, 1817, an account of which is given in the Baptist Magazine, for May, in the same year. Besides many domestic, and other trials, that we forbear to specify, which, through grace, were sanctified to him. His prayers and sermons shewed, that few had finer feelings than he, and few could enter into the sufferings of others with more genuine sympathy. In February, 1824, he was seized with an inflammatory complaint. The writer visited him frequently during the progress of his illness, which continued eight or nine weeks. His mind was generally calm, not often elevated; he considered himself a lost sinner, but looked to divine mercy, through Jesus Christ, for life everlasting. On one occasion, this ground of hope which the gospel affords was mentioned: Yes, (said he,) here is substance! all, all besides is shadow! When the dying experience of Messrs. Booth and Fuller was related to him, he said, That is not my experience, (i.e.) He had no rapturous feelings, but a good hope, with which he could "*plunge into eternity.*" His concern for children was very great. When they were mentioned, in prayer, by his friends who prayed with him, his earnest *amen* in the midst of the prayer, evinced how much he longed after them in the Lord. His conversation, while in health, was spiritual and edifying, and, as may be supposed it still retained that character on his death bed. Some of his expressions will not soon be forgotten by those who visited him, or ministered to his necessities. To the writer, who called on him when he was greatly troubled with the hiccup, and other harbingers of dissolution, he said, "Oh! it is fine standing in a pulpit, and speaking on some sweet passage concerning death, compared with struggling in the conflict, as I am now doing." To a young man, who enquired how he was, he replied, "I am not without

pain, and I am not without *comfort*." To his son he expressed his satisfaction, in having been enabled, while well, to choose the good part, and walk with God; adding to this effect, "How miserable should I have been *now* without Christ, and having the hope of salvation to seek, under this *weight of disease*." Reader, pause, and reflect on this last sentence. But the time drew on that Christopher should die. We fondly hoped there was a prospect of recovery, but he relapsed, and then hope expired. Towards the last, his son enquired how he felt his mind. His reply was, "Peace—peace." He died April 21st, 1824. "Mark the perfect man, and behold the upright, for the end of that man is peace."

According to his desire, a funeral discourse was preached at Accrington, from Genesis l. 24, "I die, and God will surely visit you." A text remarkably suitable to his character, and expressive of his serenity in the prospect of approaching dissolution, his ardent affection for surviving brethren in the Lord, and his firm reliance on the promises of God.

May the reader, and the hearer, and the writer, be found imitating his work of faith, his labour of love, and his patience of hope. Blessed is the man whom his Lord, when he cometh, shall find so doing.

Tottlebank, July 2, 1824. J. H.

WILLIAM DAY, Esq.

Died, on Lord's day, February 7, William Day, Esq. Treasurer of the Baptist Home Missionary Society. He was in the seventy-third year of his age. A memoir of this worthy man is preparing for the Baptist Magazine.

Review.

A Sermon on Slavery, preached at Kettering, by John Keen Hall, M. A. p. 58, Hamilton, &c.

It is with unfeigned pleasure we observe that the debt of discussion yet due to the nature of Slavery seems about to be paid. During many centuries of our history that debt was in a state of constant accumulation: as on this subject entire inattention prevailed. When at length the enormities of the slave trade had compelled attention, the writings of those persons who commenced, or who conducted to a triumphant issue, their attack on that horrid system, diffused light over this so much neglected part of morals, and gave it some place among the objects of enquiry and thought. The discussions of that period, however, were not sufficiently general, as the writers against the slave trade almost wholly confined their attention to that subject. Directing their exertions to a specific practical object, they brought forward the principles which they desired to have recognized, in a case deeply interesting to humanity, unaccompanied, however, by intimations in what extent these principles were applicable. Designing to induce their countrymen to enter on the road of improvement, they thought their object most likely to be accomplished, if they avoided any present explanation of the length of the journey, even if their own hopes went all the length of what in this case undoubtedly was the ultimate and proper destination. It might not be difficult to adduce instances in which this cautious policy was carried to excess, but that the present time is one, which instead of requiring the invidious notice of a particular failing in these distinguished philanthropists, rather calls on us to emulate their virtues—their warmth of benevolence, their intrepidity in advocating the cause of the oppressed—their preference of public spirit above private interest—their unwearied industry and resolute perseverance in a good cause. Upon very few of our race, in an equal degree to what appears in the slave trade abolitionists, has the privilege been bestowed of becoming benefactors to the world. The example they have set will exert an influence beyond their own time, and be a source of animation and encouragement, to the philanthropists of future, and, probably, most distant

ages. Upon the decisive legislations against the slave trade, there ensued a great withdrawment of attention from the case of the enslaved part of our species, or at any rate, discussions became far too occasional, too much limited in extent and variety of adaptation to meet the public exigencies, and the tone of public feeling became proportionally deteriorated. So evidently was this the case, that, when again thoughts were entertained of advancing in the career of benevolence, and imitating the noble examples already set, the public mind was not at once in a state to embrace the enterprise. Even among the virtuous parts of the community some were positively averse,—many were undecided. That those who were labouring under an almost epedemic malady, as having their principles corrupted by the doctrine of a vicious expediency in morals, should, by well contrived alarms, have been deterred from a prompt embracing of the proposal, admits not of wonder, but even others of juster general views partook of the apathy and were slow to bestir themselves.

It is now become evident, that a great improvement in the state of public feeling has taken place, an improvement from which the happiest effects may be expected, provided the labourers in the cause relax not in their efforts. To add fuel to the holy flame which is beginning to kindle, to invigorate the movements of benevolence, which are visibly taking place, to assist the defenders of the rights of justice, when a question involving those rights in an almost unparalleled extent, is, though hopefully, yet critically situated, we scruple not to affirm, one of the most important directions in which talent can be exerted.

The excellent discourse we have at present to recommend to our readers, examines the question of the legality of slavery on scriptural ground. After giving a brief view of the contents of the discourse, we shall, also, make some remarks which have been suggested by the present state of the general question. Should we, in doing this, extend the present article beyond our usual length, we shall rely for our excuse, on the favorable disposition with which our readers may be considered to regard our anxiety, *not to* appear indifferent in this momentous and interesting cause.

The three propositions of the discourse are, "that slavery admits of no scriptural defence,—that it is in its nature and tendency repugnant to Christianity,—and that, it is therefore, our duty zealously to promote every judicious measure which, may lead to its early and complete abolition." Excluding from the proposition, the slavery which has been incurred by crime; the author examines the topics on which arguments have been attempted to be founded in favour of slavery which are the antiquity of slavery as subsisting in the families of the Hebrew Patriarchs,—the sanction of the Mosaic law,—and the conduct in relation to this subject of the inspired founders of the Christian Religion. Fully allowing, the existence of a kind of slavery in Patriarchal ages, Mr. Hall shews its utter dissimilarity to that of modern times, and its consequent utter unfitness as any sanction to recent practice, were it allowed the authority of an intended precedent. This, however, he justly refuses to grant, in the following manner.

"But were it necessary to admit that the servants of these distinguished ancients were forcibly detained in ignoble bondage, it would become us to censure these acts of tyranny, and not to adduce them as an example; and to express our deep regret that the splendour of their excellence should be clouded by such gross defects. They were exalted indeed by faith and virtue, but yet, they were far from perfection. The eternal principles of justice are a surer guide than the proceedings of the most eminent saints, and were it a fact, that Abraham himself was a dealer in men, I should regard it, not as a justification of the odious traffic, but as an indelible blot upon his otherwise illustrious name."

The topic of the toleration of slavery by the Jewish law, is next treated. In respect of which, after distinguishing the different kinds of slavery, and shewing, that any state to which a Jew was liable could scarcely allow the name: he admits, that from other nations, the Israelites were allowed to have bond-men, and bond-maids. Before, however, any conclusion could hence be derived, the intention of the

Divine Legislator is to be remembered, who, accommodating his dispensations to the successive states of the world, by no means intended the Jewish code to be final. Before it was fitted for such a purpose, important changes were necessary. Against this statement of our author, it would be vain to attempt opposition.

"Had the law of Moses been as perfect in its nature as it was exalted in its origin, it would have superseded all subsequent legislation, and instead of being merely local and temporary, would have demanded the implicit regard of every age, and of every nation. It would have delineated every crime, and have affixed to each the just and immutable penalty; and the state which, under the pretence of improving, should presume to change its regulations, would be guilty of rebellion against God."

A difference here, is also pointed out, between mere connivance and injunction, which is justly intitled to regard.

The still more serious allegation that Christianity itself, is not inimical to slavery, yet remained to be examined. In this part the discussion is more extended, and we have a luminous and forcible exhibition of important principles. But as our author has remarked, that in order to rescue the scriptures from a dishonourable imputation, and to obviate a difficulty, which would impede philanthropic exertion, we must consider the nature of Christianity—the specific design of its author—and the peculiar duties, which devolved upon its primitive teachers—it will be seen that we can do little more than thus to indicate those topics. We cannot deny ourselves the pleasure of an extract on the design of the Christian Revelation.

"There are many, who do not sufficiently recollect the specific design of the Christian revelation, and who appear to imagine, that it expressly denounces every existing wrong. Christianity will, indeed, where it prevails, extend a regulating influence over all the departments and institutions of society; not by a direct interference, but by enlightening the human mind, and improving the heart. The scriptures are only one, not every source of knowledge; and permitting reflection and reason to accumulate their stores from every quarter, and to act with all their native vigour in destroying the evils, and augmenting the enjoyments of our temporal condition; they render to these powers an invaluable service, by extending the sphere of their vision, by widening the range of their exertions, and by conveying them into those regions of truth, which unassisted, they could not possibly explore."

The conduct of the Apostles and primitive teachers in abstaining from the notice of these topics, is amply explained, and their silence shewn to afford no ground for inferring their favourable regard to the principle of slavery in any of its applications. In conclusion of this part it is stated,

"The Apostles acted as a Missionary ought now to act, if situated under a despotic government, or labouring amidst the chequered population of the Western Islands. There are many truths, which, in such circumstances, it would be not merely imprudent, but sinful, to preach. Were he to assert, as is true, that the negro has a right to his freedom, his doctrine would be replete with evils. The misguided man, if allowed to continue his dangerous ministrations, would live amidst the caresses of the slaves, and the execrations of their masters; the former, he would make hypocritical and worthless Christians, the latter, determined and bitter foes both to himself and the gospel."

Having, thus far acted on the defensive, Mr. H. becomes in turn the assailant—and with great force and conviction illustrates Christianity as inimical to slavery, because in its nature a violation of justice, — on account of its inhumanity,—and as exerting a tendency altogether contrary to the influence of the gospel. We shall not do the injustice of attempting to epitomise the glowing sentiments of these interesting pages.

In enforcing the consequent duties, we have this appeal:

"Let us, then, individually perform our duty. Meditate on Slavery; contrast it with your own freedom, until the condemning sentence which your judgment pronounces, is confirmed and enforced by every passion. Let this subject blend itself with your habitual thoughts and feelings; let it exercise your pity, your sympathy, your benevolence, your hatred. Awaken similar emotions in all your associates. Converse on it with your friends in the language of deserved exe-

cration; seize every opportunity, summon every power, and impress upon all around you a just, a deep sense of its wickedness. Act under the full conviction, that, to destroy this revolting system, is a part of the business of life. Discourse on it, ye parents, among your children; and while they sport around you in the joyful consciousness of freedom, oh, think of those whose offspring are born to the chain! Here is a theme, on which the speaker ought to expatiate, the writer to employ his pen, the artist his pencil, which demands the noblest efforts of the indignant poet, and the holy eloquence of the messengers of mercy. It is time for the ministers of truth to sound an universal alarm, and in aid of this consecrated cause to wield, with all their vigour, those sacred weapons, which, though they are not carnal, are mighty through God."

Brief and imperfect as is this account of the discourse, it will, we trust, be sufficient to induce our readers to peruse it for themselves, which is the only end we have in view, nor can they in that case, fail of deriving pleasure and profit from a composition certainly of rare merit, and in the production of which abilities of no ordinary occurrence were required. It would be gratifying to us, were we at liberty to dilate on the pleasure we have received, and to attempt to investigate its sources in the qualities of the performance. We cannot, however, content ourselves, with saying less than that the discourse in regard to its method is characterized by perspicuity—to its argument by conviction. In the style combined with much animation and force, there every where prevails natural ease and simplicity, which are always the least equivocal signs of just taste in composition; nor is the degree of those qualities much inferior to that in which they appear in the established classics of the language.

For the purpose of doing justice to the interest of the discourse, it is proper to advert to a difficulty in the subject, which, controversially viewed, has a difficulty, although, one which seems paradoxical in the mention, namely, its ease. When a writer finds it exceedingly easy to satisfy his argument, it is usually proportionably difficult to satisfy his reader's attention, which, wanting the stimulus of curiosity, is wont to decline.

Spumantemque dari pecora inter inertia votis,
Optat aprum, aut fulvum descendere monte leonem.

There are regions in which slavery is dreadful; but, they are not those of argument, especially scriptural argument. Nothing in this latter view can well be imagined more impotent; as a source of suffering, nothing more dreadful. It presents little to exercise the intellect, but much to oppress the heart. As a practical system, the pirate, which has lately infested the West Indian Seas, is, in miniature, a faint representation of its barbarity, and the consternation it diffuses; in an argumentative view, it is but the same pirate in distress, when every hand on board vainly labouring to avert an inevitable catastrophe, is an object of commiseration rather than fear. Or like a marine monster of the same coasts, which, however, dreadful in its native element, if ashore, would be an easy victory to an assailant.

We congratulate Mr. Hall, that like his coadjutors, in the cause of slave emancipation, he will, no doubt, have merited censure in the eyes of certain judges, because, he has not felt it a duty to restrain a generous indignation, which the view of slavery excites. Those persons, who in order to justify their practice, require in morals, maxims opposed to all the axioms, which the reason and conscience of men have ever received, in order to meet their taste in discussion, require also, a similar innovation, in the most approved critical laws. It would, doubtless, be of advantage if they could procure their new canons to be ratified. It has not escaped their notice, that if the signs of the emotions, which rise in a generous mind, at the view of a shocking enormity, and which he will naturally express if he be called to depose respecting it, could, by being stigmatized as declamation, be associated with qualities which are seen in a weak performance, their beauty would be clouded, and their energy annulled. We deem it, however, a sufficient guard against this artifice of no great depth, only to intreat our readers to bear in mind the true nature of declamation. That quality, be it remembered, is not to be inferred from the exhibition of a hideous object, but if that have

been represented hideous, which is not truly so, it consists not in drawing a picture of a gigantic monster, but in thus depicting what nature has formed small, and with well proportioned members. A discourse being the production of a human mind, ought to represent human feelings in relation to the subject on which it is employed. That it is not *human* nature, which would be evinced, by writing without emotion on slavery, we venture to affirm. Whether it be above or below our readers, must for themselves determine.

In the perusal of this piece, we have been forcibly reminded of a species of merit, for which our epic bard has been extolled. Milton is judged to have been peculiarly successful in depicting the impiety of the arch-fiend's character, without having, however, polluted his pages with dangerous blasphemies. The present subject is not so contrary in nature, as to dissallow comparison, and Mr. Hall has abstained from shocking us with the details, while his exhibition of the principles of slavery, will not fail to leave an impression of its nature, such as no details could accomplish.

It was our intention to add in this article, some remarks of a more general nature on the great question of emancipation, but we have little remaining space, and have already taken much liberty with our reader's attention. We may, however, be permitted to express the great satisfaction we feel at the evident proofs that the cause of the slaves is making progress. Founded as slavery is upon a violation of eternal justice, its ultimate overthrow is what no good man can doubt: but the signs that the event is at hand, may yet be regarded with delight. The public mind, with respect to this subject, has too long been in a state of comparative stagnation. At present, feeling begins to flow, and ere long the rapid torrent will have evinced the weakness of all that is opposed to it. Among the signs of this improved state of feeling, we observe, with peculiar pleasure, that the ministers of religion are taking up the cause. With party politics the minister of Christ would desecrate the pulpit, where he to concern himself; but as justice and truth are ever principles which he has to inculcate, so he will inculcate them in reference to the actual state of society, without partiality or fear. In the former instance, when the slave-trade controversy was before the public, the great aid furnished by ministers of the gospel, who promptly lent their assistance, has been distinctly noticed by the historian of that event.

Another pleasing fact is, that a resolution has extensively been formed, consuming only the products of free labour. The state of mind such a resolution evinces, cannot but be the object of the warmest approbation. The practice has, moreover, the recommendation of being on the safe side; and should no intimation of its inexpediency be made by those whose accurate acquaintance with the subject entitles their opinion to deference, exertions to promote the practice in his several circle will have become an imperative duty on each.

While, however, the state of things at present is most encouraging, as to the issue of this controversy, the need of active exertion is not diminished. In the presumptions, that this horrible violation of humanity and justice is about to be brought to a close, we may rationally rejoice; the supposition that it has already virtually ceased,—that if now left alone, it will decline of its own accord, would be a fatal mistake. Great exertions are made to produce in the public mind a delusion of this nature, and from a motive which it is not difficult to understand. What has already been done, is represented as sufficient, and that without further legislation the practice will be given up. A great improvement in the minds of the colonists is pretended, and that they have adopted those more liberal views which will cause them, of their own accord, to abandon an ignominious and cruel system. Representations of this nature can mislead none but such as wish to be misled on this subject. So contrary is it to truth that any favourable change is evinced in the conduct of the colonists, that it is impossible to imagine what additional steps they could take to shew their settled determination to oppose the slightest innovation on their system. An improvement in their views, as they are situated, would soon become apparent. Bene-

ficial effects, like rays from a luminous body, would issue from it in all directions. The wretched slaves would soon become sensible of the mitigated rigours of the bondage under which they groan. Especially would there take place an alteration of their state with respect to the facilities of mental improvement, and religious instruction. The persons, however, who make assertions of the improved spirit of the colonists, will have at least the prudence to recede from these tests of the truth of their statement; as investigations on this subject are ill adapted, they are aware, to do service to their cause. An ordinary acquaintance with human nature, may be sufficient to convince any, that, as private interest is the ground of the attachment to slavery, those who regard it as the source of their profit, will never voluntarily allow it to decline. The power of vital religion and, in some instances, even the natural sentiments of morality have raised individuals above the most unfavourable circumstances, who therefore have readily sacrificed their private gains to the sentiments of justice, or the commands of revelation. Such instances may still be expected. That a large body of men should simultaneously concur in taking such a step, unless by means of the prevalence of religious principles among them, as it is an event which no history records, so it would be folly to expect that it should hereafter occur. The magicians of old brought their books to the pile, and relinquished a lucrative imposture; and the reception of the gospel which caused them to do so would, in this case, be followed by similar effects. Such an event, however, though within the divine power to accomplish, is far too improbable to be allowed to enter into human calculation. The active opposition hitherto uniformly made by the planters, is the usual effect of their circumstances, and will, no doubt, continue to be evinced. The defence of the system will be their great concern. They will palliate its enormities in their representation. They will accommodate their tactics to the position of the warfare. They will labour for the entire preservation of the system. Instead of the abhorrence of it which its wickedness deserves, they will contemplate its removal as the greatest calamity which they are able to dread. Credulous anticipations, that slavery will expire of its own accord; that its conductors will spontaneously relax in the rigours of oppression, as involving the expectation that private interest will cease to be with the mass of mankind, the most cogent motive of which they are sensible, are no less characterized by folly, than the indulgence of them would be fatal to this great cause.

We trust our readers will not fail to avail themselves of the recently augmented aids for acquiring and diffusing information of the actual state of the system. Few labourers in this cause merit more thanks than those whose investigation has enabled them to give full and precise information, and derived from the highest sources, in point of authority, respecting the various aspects of the condition in which the miserable slavepopulation is placed. The perusal of their works, is a duty which all, capable of exerting an influence in this cause, (and who is there not included in such a statement) owe to themselves, to the community, to the unhappy victims of oppression, whose true situation so great pains have been taken wickedly to misrepresent. The effect of their acting on this suggestion we are at no loss to anticipate. It is indeed difficult to say, whether they will most have their wonder raised at the unblushing impudence of the assertions made on this subject, and of which they will see the falsehood demonstrated; or, their pity moved at a condition which, after all the dreadful portraits which have been given of it, is still at every fresh view found to afford hitherto unnoticed proofs of degradation and wretchedness. It may justly be thought, that a state must be bad which even its advocates, instead of a denial of its wretchedness, would think of defending, by saying, there are other states more deplorable; but even this kind of defence is shewn to be untenable. Among all the forms of slavery which exist, or which history describes the modern system, is still found exhibiting a bad pre-eminence; no other admits maxims equally cruel, or so fully denies to its objects all the claims of humanity.

Were the cause of emancipation

one which instead of resting on self-evident principles of justice, must be judged of by the character of its chief promoters, it would still have strong claims on our support. No individuals have attained a more established reputation for a distinguished purity of moral conduct, both in public and private life. It is with unspeakable pleasure we add, that not a few of them have the reputation of most decided piety. Obloquy has endeavoured to assail them; but the public has known how to appreciate the attempts, and has well understood the motives of those who wished to defame. There are no persons to be found in whose hands the planters themselves might with greater safety leave their interests, assured of their receiving all practicable attention. It is not in an enterprise of malevolence these persons have engaged; were such their motives, they might well, so far as our West India territories are concerned, deem their labour superfluous. Were it a fiend-like hatred of the species by which they are actuated, in those wretched abodes of oppression, they might find wherewith to satiate their malevolence. But the spirit of their enterprise is of a quite opposite nature, they desire that, if possible, none should suffer; that any class of persons, any individual, should be injured, would be regarded by them, as detracting from their triumph.

We must however come to a close. A suggestion has recently often been made by those who have long contemplated all relating to slavery, of a peculiarly serious import—it is that, without emancipation, there is even danger that the slave trade might return. The very mention of such a possibility may well strike the mind with indescribable horror. In the removal of that infernal traffic, it is the boast of our country to have taken the lead; nor exists there in the firmament of British glory, another brighter light, or of more benign influence. In that great transaction, the country was seen performing an act of national justice, and setting an example to the nations of Europe, and of the world. Other nations received her example, and trod in her steps. If in some of these there are afflictive signs of a disposition to return to this dreadful traffic, our present conduct, as a nation, is certainly ill adapted to repress such a tendency. To qualify conduct, to be an example whether in an individual, or a nation, consistency is above all things necessary, a quality, which we certainly shall not exhibit, while with one hand we are seen averting bondage from the innocent—with the other, rivetting the chains of those who, already though equally innocent, are enslaved. That these cases differ only incidentally, and in all important principles are identical, every one perceives. We wish not to urge a point, on which we confess ourselves to speak on authority, rather than on judgment. Whether the measure of emancipation include in its effects this additional blessing of averting the return of the slave trade, which, as a beast of prey is rendered voracious by abstinence, would return with increased horrors, we are not able to judge: without this its object is sufficiently important. The deliverance of seven hundred thousand human beings, from the degraded condition of slavery, and a deliverance of their oppressors, from a condition scarcely less pitiable, is an object sufficiently great. In this cause, let none refuse his aid; but with becoming earnestness, and fixed perseverance, let each one exert himself, assured, that whatever opposition be made, the cause of righteousness will in the end prevail.

1. *New Sacred Melodies, by W. J. White, of St. Albans.* 3*s.* 6*d.*

2. *A Supplement to the above.* 4*s.*

3. *Worship, a much admired Piece, sung at the opening of Hatfield Independent Chapel.* 1*s.* 6*d.*

We have paid attention to these compositions of Mr. White, and are pleased with their general simplicity; many of them are, we think, deservedly styled, *Melodies.* The scientific singer will not, perhaps, be much enraptured with them; but we think, that many, especially of the *first book*, strongly recommend themselves to our *Devotional Assemblies.*

The African Slave, a Tale, founded on fact. By Aunt Sarah. Birmingham, Richard Peart.

A VERY pretty little reward book for the children of our Sunday-schools; well fitted to inspire and to cherish that abhorrence of the slave-trade, which every Christian ought to feel and to promote. And, if the childreu read it to their parents, they will convey instruction of the most interesting kind concerning the way of salvation, and the true character of those who walk in it. Many a white man will hear it, and blush, and receive reproof.

We would, however, respectfully suggest to *Aunt Sarah*, that if she meets with such a Christian Negro again, it will be far better to give precisely what he says, in his own words, and in his own way, and then subjoin her own reflections. We are jealous of these little tales *founded on fact*—not knowing how far they are so—and we think an intelligent child should be encouraged, in every instance, to ask, 'is it true?'

A Key to the Bible, containing an Epitome of every Book in the Old and New Testament. By Question and Answer, adapted to Children and Youth. By T. Timpson. Offor.

THIS is a little work of considerable merit, which will be very acceptable to the teachers of Sunday-schools. And, indeed, parents, when teaching their own children, may with advantage use it. It is characterized by the simplicity which is of inestimable value in all elementary books; and it breathes every where a sweet savour of Christ.

A short extract will shew the writer's manner.

Question 31. "What is most remarkable and worthy to be remembered in the book of Genesis?

Seven things; of which, no book besides can inform us truly.

32. Repeat those things.

1. The creation of all things in heaven and earth.

2. The falling of our first parents from innocence and happiness by sinning against God.

3. The promise of a Saviour.

4. The great age to which men lived in the first ages of the world.

5. The drowning of the world for the wickedness of men.

6. The confusion of languages.

7. The calling of Abraham, and the separation of his family, to preserve true religion till Christ came."

In the 39 books of the Old Testament, there are 929 chapters—in the 27 books of the New Testament, 260 chapters. (Mr. Timpson has put down *three hundred.)* In general, however, there is a great regard to accuracy, and we earnestly hope this cheap little tract will be often reprinted, with improvements.

The Christian Remembrancer. By Ambrose Serle, Esq. Author of Horæ Solitariæ, The Church of God, &c. With an Introductory Essay. By Thomas Chalmers, D.D. Whittaker, 12mo.

MR. SERLE was one of the friends of the late philanthropic John Thornton. This book was first published by the author in 1786, and met with a warm reception, most deservedly, from the Christian world. Dr. Chalmers strongly recommends it. And, in his essay, he has given us a fine specimen of his wonderful power of amplification, by expatiating through five-and-twenty pages, on a single thought derived from 1 Cor. xv. 2. 'By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.'

We give one extract from this 'Remembrancer,' which was not more necessary in Mr. Serle's time, than it is now. It is taken from p. 257, where he is writing 'on the marriages of real Christians.'

"It is the voice of reason and religion, that piety must not be yoked with profaneness, nor the true believer with an infidel. When persons have broken through this rule, they have always done it to their own sad cost; as abundance of examples can testify.

"Some have ventured upon this transgression from mere carnal motives, pretending, at least, to hope, that they might be the instruments of bringing the other side to God. Many instances, indeed, occur where both parties have married before they knew the grace of God, and have afterwards been called by it; but the example, perhaps, is not easily to be found, where a believer, acting directly against the rule of God, for temporal ends, hath been blessed with the spiritual advantage of a partner's conversion, but on the contrary, hath been vexed with trouble and mortification to the end of life. It may be expected, that God will be faithful to his own word, and that they who wilfully violate his order, cannot do it with confidence in his blessing.

"When the marriage-contract is made graciously, and with grace, there is every reason to hope for success. The less water of earth, and the more wine of heaven, there may be at the feast, so much the better."

LITERARY INTELLIGENCE.

Just Published.

Progress of Dissent.—Observations on the most remarkable and amusing Passages of that Article in the last Number of the Quarterly Review. By a Non. Con. Price 1s. 6d.

Life of the Rev. Philip Henry, A. M. By the Rev. Matthew Henry, V. D. M. Enlarged with important Additions, Notes, &c. By J. B. Williams, F. A. S. Price 14s.

Considerations addressed to the Eclectic Reviewer, in Defence of those who maintain that Baptism should precede Communion: occasioned by his Address "To Correspondents," in the Eclectic Review for December, 1824. By Joseph Kinghorn. Offor. Pp. 37.

The Dawn of the Reformation: or, The Lollards. "And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen! And I heard another voice from heaven, saying, Come out of her, my people." *St. John.*—Handsomely printed in one Volume 18mo. with a beautiful Portrait of John Wickliffe, the Reformer. Price 3s. 6d.

The Persecuted Family: a Narrative of the Sufferings endured by the Presbyterians in Scotland, during the Reign of Charles II. By the Author of "Helen of the Glen." 18mo. 2s. with a fine Engraving.

In the Press.

A Manual for Church Members, by Dr. Newman of Stepney.

Sermons, Expositions, and Addresses at the Holy Communion; by the late Rev. Alexander Waugh, A.M. Minister of the Scots Church in Miles's-lane, London. A short Memoir of the Author will be prefixed. 1 Vol. 8vo.

Dr. P. M. Latham has in the Press an Account of the Disease lately prevalent at the General Penitentiary, 8vo.

Mr. Ivimey intends to complete his "History of the English Baptists," in FOUR VOLUMES: three of which are already published. The *fourth* Volume, continuing the History to the End of the Reign of George III. will be put to Press, so soon as the Author has obtained a sufficient Number of Subscribers, to secure him from pecuniary Risk. Subscribers' Names will be received by the Author, or the Publisher of the Magazine. Price to Subscribers, 12s.; 8vo. Pp. 600.

Intelligence, &c.

IMPOLICY OF SLAVERY.

IN an admirable paper, published by the Anti-slavery Society, whose office is at 18, Aldermanbury, the *impolicy* of this horrid traffic is fully demonstrated: a view of the subject, which will probably produce a stronger effect on the nerves of those who trade in the *bodies* and *souls of men* than either its inhumanity or impiety.

In order to counteract, and, ultimately, to remove, the evils of slavery in the West India Colonies, it is proposed to encourage the growth of sugar by *free labour* in the East Indies, and in every other part of the world favourable to its produce:—they say,

"Let us look at the map of the world. We know that sugar can be produced for about thirty degrees on each side of the equator; we know, also, that an acre of good land, in those climates, will produce as many pounds of sugar as our land does of wheat; and that, if it were not for duties and bounties,* sugar might be supplied in great plenty at a very cheap rate. Who then can sufficiently condemn a policy, which holds in chains of bondage 700,000 of our fellow beings; and for the very sake of maintaining this oppressive and wicked system, confines us to a few little colonies for our supply of one of the most valuable and important of all foreign productions! Who can sufficiently condemn a policy, which, for the sake of furnishing to these poor, miserable beings, the few things with which their masters may choose to supply them, restricts and sacrifices an unforced and beneficial commerce, with tens, nay, hundreds of millions in Asia, Africa, and America, whose unrestrained choice would range through the almost indefinitely varied field of our manufacturing inventions!"

We have been favoured with the use of the wood-block, engraved for illustrating this subject, according to Mercator's Projection.

* Amounting to £1,500,000, or £2,000,000 annually.

BAFFINS BAY
GREENLAND
ARCTIC SEA
NORTH PACIFIC OCEAN
NORTH AMERICA
NORTH ATLANTIC OCEAN
EUROPE
ASIA
AFRICA
CHINA
SOUTH AMERICA
SOUTH ATLANTIC OCEAN
SOUTH INDIAN OCEAN
SOUTH PACIFIC OCEAN
NEW HOLLAND
180
120
90
30
60
90
150

EXPLANATION.

"The shaded part of the map, including 30 degrees on each side the equator, represents the countries suitable for the growth of sugar, so far as climate is concerned.

"The parts *entirely* black represent the colony of Demerara, &c. on the Continent of South America, the Island of Jamaica, and the West India Islands, under the British flag; and are the countries to which we are at present confined for the supply of sugar, except by paying higher duties on that article from other quarters.

"The part horizontally shaded includes nearly the whole of Africa, from which we are prevented obtaining sugar by the devastating effects of the slave trade, and also by prohibitions for the support of slavery in the West Indies.

"The diagonal shading represents Hindostan, from which our trade in sugar is restricted and limited by high duties.

"The perpendicular shading (covering nearly the whole of the Continent of South America, the whole of Mexico, Arabia, China, New Holland, the Indian Archipelago, other islands, &c.) represents the large extent of territory from which we can derive no sugar, owing to prohibitory duties.

"All these duties and prohibitions, restricting or prohibiting us from trade in sugar with those vast territories, and consequently from the advantages of a proportionate increase in the consumption of British manufactures, to an extent that would give employment to the destitute population of Ireland and Great Britain, —all are imposed for the exclusive protection and support of slave cultivation in the West Indian colonies; colonies which form but insignificant specks in the map, in point of extent, as indeed they are insignificant and inadequate with reference to the prospective increase of commerce commensurate with the unrestricted operations of British capital, enterprise, and industry."

The following extract is from a paper circulated by the Committee, dated 9th of February, 1825, in answer to numerous applications addressed to them for their opinion on the propriety of abstaining from the use of sugar raised by slaves: "The Committee believe it to be in the power of the friends of emancipation, by giving direct encouragement to the increased production of sugar by free labour; in no long time so to lower the cost of the article, as to make it the clear interest, not only of the whole population of the United Kingdom, but of all Europe; to give a preference to such sugar, and thus to lead them, of themselves and spontaneously, to contribute their assistance in depriving the existing system of slavery, in the Foreign as well as in the British colonies, of its main support; and thus also to put a final period to the Slave Trade, which, to the indelible disgrace of certain European powers, and in contempt of their solemn engagements, still prevail under their flags on the coast of Africa."

CRUELTY OF THE SLAVE TRADE.

EXTRACT from the "Royal Gazette and Sierre Leone Advertiser; *Freetown, Saturday*, Nov. 20. 1824."

"The French slave-trade has lately most considerably increased in the rivers Bonny and Old Calabar. Several new vessels have arrived, and many laden with full cargoes of human victims have left under the white flag, and manned by Frenchmen, although the capital embarked is ostensibly Spanish. In order that our readers may judge of the barbarity and want of feeling evinced by these subjects of an enlightened nation, which publicly disavows such horrible and infamous conduct, we desire to make known that *Le Louis*, commanded by one Oiseau, on completing her cargo of slaves in the Old Calabar a few weeks since, without the slightest spark of humanity in him, thrust the whole of these unfortunate beings between decks, (a height of only three feet,) and closed the hatches for the night. When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased, and putrid atmosphere they were condemned to respire! The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling, to be thrown into the river, and immediately proceeded on shore to complete his execrable cargo by fresh purchases of his fellow-creatures. To detail all the information we have received relative to the enormities committed by these dealers in human flesh, who feel they are protected by the nation they claim, and the flag they hoist, would horrify any but slave-dealers, who seem naturally callous to every feeling which ennobles mankind: suffice it to say, they are heart-rending, and would disgrace the most unenlightened savage."

Formation of a New Church at Bradford, Yorkshire.

THE confined limits of our work have prevented us till now from inserting this long,

but interesting account of the formation of the new church at Bradford. In these transactions, we discover how dissenting churches might be "multiplied;" if their ministers and members walked "in the fear of the Lord and the comforts of the Holy Ghost." The conduct of Dr. Steadman, and his people, furnish an exemplary instance of Christian zeal, creditable to themselves, and worthy of being universally imitated.

SIR,

THE pages of your miscellany recorded, a few months since, the opening of a new chapel in Bradford, Yorkshire. It may be gratifying to some of your readers, to be informed of the measures which have since been adopted, in pursuance of the original design of its erection. And, as there are some peculiarities connected with this case of rather an interesting nature, perhaps a more detailed account than is usual may not be deemed superfluous.

On Wednesday, October 27, 1824, a public meeting was held in the above chapel, for the purpose of forming a church and recognizing a pastor. The Rev. J. Acworth, M. A. of Leeds, read the scriptures and prayed. The Rev. I. Birt of Manchester then stated the object of the meeting, and explained the nature of a gospel church; after which, at his request, the following application to the original church for a dismission, was read. "To the baptized church of Jesus Christ meeting in Westgate, Bradford, under the pastoral care of the Rev. Dr. Steadman, grace, mercy, and peace be multiplied unto you abundantly through our Lord Jesus Christ:—

"DEAR BRETHREN,—The period is now arrived to which we have all been looking forward with the greatest interest. God has heard our prayers for the increase and prosperity of this church, and has said to us, in a manner very distinct and intelligible, 'Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitation.' We have seen the population of this town and neighbourhood rapidly increase, the labours of our pastor greatly blessed, our numbers, as a church, greatly augmented, and our place of worship filled. Impressed with a sense of duty to do something more for the eternal welfare of our fellow-creatures and fellow townsmen, to attempt something farther for the extension of our Redeemer's kingdom, we have, with the assistance of many valuable friends, erected another place of worship. We have seen the foundation laid, and the top stone brought forth, with gratitude; and on the 5th of May last, the place was publicly opened for divine worship under very favourable auspices; since which time, the word has been regularly and acceptably dispensed by our esteemed brother, B. Godwin, to a very interesting congregation, a great proportion of which are young people, many of whom have voluntarily come forward to assist in teaching the children in the Sunday school, of whom there are already upwards of two hundred. The blessing of God has, we trust, attended the ministry of the gospel; several are enquiring the way to Zion, and some are ready to make a public profession of the Saviour's name. Since it has been unanimously resolved by our brethren that it is desirable that a church be formed in our new place of worship, we, the undersigned members, who have, for the most part, regularly attended there since its opening; have, after serious deliberation and earnest prayer, agreed to request our dismission from you to form a new church, that we may, with greater effect, pursue the important object we have in view. In making this request we have no doubt, but the desire is equally felt both by you and us to remain, as we always have been, closely united in the bonds of brotherly affection. The cause in which we are engaged is the same, our object is the same, though distinct as societies, we shall, we trust, ever feel one in heart; nor can we see a connection dissolved which has been productive of so much happiness and spiritual advantage, without expressing our warmest affection for our beloved pastor, whose zeal and disinterestedness throughout the whole business, have only increased our regard. It is, also, a cause of unspeakable satisfaction to us, that every step of the procedure has been marked by so complete an unanimity of opinion and feeling, and so fervent a spirit of prayer. We conclude, by making our request, that we whose names are undersigned, may be dismissed from the church, in order, with all convenient speed, to form a new church in the place of worship lately erected in Bridge-street, Bradford. And now, brethren, allow us to request your continued supplications, that the presence and blessings of our God may ever be with us, that we may be steadfast, immoveable, always abounding in the work of the Lord, that the little one may become a thousand, and the small one a strong nation."

(Signed by twenty-three members.)

Vestry, Sion Chapel, Bradford, September 30, 1824.

After which, the dismission was read as follows. "To their beloved brethren

and sisters above mentioned. The church of Jesus Christ baptized upon a profession of faith, assembling in Westgate, in the town of Bradford, in the county of York, sends Christian salutation:—

VERY DEAR BRETHREN AND SISTERS,—"In compliance with your request signified in your letter now before us, we hereby dismiss you from our communion, with a view to accomplish the object specified in your application to us—that of forming a Baptist Church, which shall assemble for divine worship at the newly-erected place in Bridge-street, in this town; an object which lies as near our hearts, as it does near to yours. And we take this opportunity of expressing our most decided, and most cordial approbation of all the steps that have been taken, from the commencement of the undertaking in which you are engaged, both in the erection of the building, and in all the subsequent measures pursued, whereby the undertaking has been conducted to its present stage.

We desire to tender our service, and our warmest thanksgivings to our Lord and yours, that he has condescended to succeed and to honour us to such a degree, as to make us the means of planting another church in this increasingly populous town, founded on those principles, which, we are fully persuaded, are most conformable to his mind and will. Instead, therefore, of feeling regret, we dismiss you with joy; and, instead of our esteem and affection towards you being lessened, we feel them increased, by your embarking so zealously in a cause from which so much honour is likely to redound to our adorable Redeemer; and so much good to accrue to our immortal fellow-creatures.

We are gratified with the expressions of your love and esteem for us, and our pastor; and we assure you of the continuance of our regard for you. We hope we shall ever feel a lively interest in your welfare; shall always sympathize with you in your trials; and shall be ready at all times to render every assistance in our power, when such an assistance may be needed. Though two churches, we trust that, by the grace of God, we shall ever be one in heart and in design, and always co-operate with the greatest cheerfulness in whatever may contribute to our mutual good, and to the advancement in the world of the kingdom of our adorable, our common, our much-loved Lord. We desire, also, to express our thankfulness, that God has provided you with a pastor, in the person of our beloved brother Godwin, whose labours have proved so acceptable among you, and before whom such encouraging prospects of usefulness open; and we earnestly pray, that he may be enabled to labour successfully for years to come, and that you may ever profit by his ministry, and esteem him highly in love for his work's sake. And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified. Pray for us, and rest assured, that we shall ever pray for you. And remain, beloved brethren and sisters,

Yours in our common Lord,

Signed by the pastor and members, at our church meeting, Oct. 10, 1824."

The dismission of Mr. and Mrs. Godwin from the church at Great Missenden, Bucks. was also read. The persons who were about to unite in church-fellowship, all sitting together in the table-pew, then rose up, at Mr. Birt's request, to signify their intentions, and, having given each other the right hand of fellowship, were then recognized as a distinct Christian church. One of the members, on behalf of the rest, then declared their unanimous choice of Bro. Godwin, to be their Pastor, who signified his acceptance of their invitation. The Rev. J. Trickett, of Bramley, then implored a blessing on the union which had taken place. And after singing, the Rev. Dr. Steadman preached from Acts xii. 24. The Rev. J. Allison of Idle, then concluded in prayer.

In the evening, public service was commenced by singing; after which, the Rev. W. Bottomley, of Bingley, engaged in prayer. Dr. Steadman then delivered an address on the office of deacons, and the choice of three persons to that office was signified by one of the members on behalf of the church. After which, prayer was offered by Dr. Steadman, with imposition of hands. The Rev. J. Mann, M. A. of Shipley, then preached from Micah iv. 1, 2; and Mr. Godwin closed by prayer the interesting services of a day which will long be remembered.

Since the above period, the church has gone on prosperously. The congregation and the school have increased: ten have been added by baptism, and several more are expected.

The most undiminished harmony subsists between them and the church from which they sprang; which is likely, in a little time, to have as many additions as will equal the number of those who have been dismissed.

Both churches rejoice in the prosperity of Zion, and unite in devoutly acknowledging that "This is the Lord's doing, and it is marvellous in our eyes."

CASE OF DISTRESS.

A Menonite Baptist Minister from Prussia, the Rev. Benjamin Jantz, in peculiarly distressing circumstances, is now in London, who is come to England for the purpose of soliciting some pecuniary assistance from such of our friends as have the means of relieving so interesting a people as the Menonites.

This case comes well recommended, not only from the people with which he is immediately connected, but from other respectable persons on the Continent, who are willing and disposed to assist him to the utmost of their power, in conjunction with the friends in England.

Mr. Jantz expected, on coming to England, to meet with the Rev. W. H. Angas, with whom he became acquainted, in Mr. Angas's late tour among the Menonite Baptists, who, no doubt, would have espoused his cause, to introduce his distressing case to the religious public at large; but Mr. Angas is recently returned to the Continent; he has been written to on the subject, and a reply is every day expected, which reply is deemed desirable previously to any application being made on behalf of Mr. J..

This valuable and useful labourer in the Lord's vineyard has been a gratuitous pastor for fifteen years, of a poor flock, consisting of nearly two hundred members: over which the great Head of the Church has made him overseer.

He has been engaged in trade to a considerable extent, for the maintenance of his family, and the assistance of his people; but the depressed state of property and trade in Prussia has been the cause of his losses, and consequent distress of his family, and many of his pastoral charge.

Mr. Jantz labours under the great disadvantage of not being able to speak the English language.

London Baptist Building Fund.

To the Editor of the Baptist Magazine.

Dear Sir,

Many of your readers will be gratified to learn, that the London Baptist Building Fund meets with very general encouragement. Though the Committee have not yet ascertained the result of many of their applications, and find it, indeed, a matter of considerable difficulty to procure an accurate list of those friends who have been usually contributors to Country Cases, yet the amount of subscriptions already is nearly £800. According to the rules of the Society, a quarterly distribution will be made in April next, to such amount as the aggregate of the subscriptions will warrant; and, as a considerable number of cases have already been presented, the Committee are *particularly desirous* that those Christian friends who favour the design, would signify the amount of their intended subscriptions as soon as possible to the Secretary, Rev. James Hargreaves, 6, Fen-court, or to any member of the Committee. It is very probable that, notwithstanding the anxiety of the Committee to circulate their addresses as generally as possible among the contributors, some names may have been unintentionally omitted, in which case a line, as above, would be esteemed an additional favour, and all information respecting the Society promptly furnished. It is hoped that a statement of the Cases assisted in April, will be inserted in your Magazine for June.

Feb. 14, 1825. J. H.

Loss of a valuable Manuscript of the late Rev. A. Fuller.

By the late fire at Bristol, which consumed the printing-office of Mr. J. Fuller, we regret to learn, that a manuscript written by his late revered father, containing *Expository Remarks on the Book of Job*, was destroyed: as also 100 Volumes of his printed works. Nearly the whole edition, too, of Dr. Ryland's Manual, entitled "Christianæ Militiæ Viaticum," and a new edition of the Sermons of the late Rev. Mr. Toller. Mr. Fuller was insured to nearly the extent of his pecuniary loss; but the loss of the manuscript, which he had intended to publish, is irreparable.

ORDINATIONS, &c.

CUBBERLEY, near CHELTENHAM.

On the of 29th August, 1823, a small Meeting-house, for divine worship, was opened, and the Rev. Messrs. Brown and Jenkyn Thomas, of Cheltenham; and White of Cirencester, preached to numerous congregations.

The gospel was first introduced to this village by Mr. Thomas Davis, a laborious itinerant, under peculiar circumstances. An individual in London sent him a parcel of tracts, with an injunction that they should not be distributed in any of the villages where he had previously distributed tracts; this induced him to explore Cubberley, about five miles from his abode, and he went with exhortations from house to house with his

tracts. The following week, two or three persons came from Cubberley to a neighbouring village, where Mr. Davis preached. The number increased in the following weeks; and, at length they asked him to preach at their village. This he agreed to do, and after a few months, a kind individual offered a piece of freehold land for a meeting-house; and another offered to make the conveyance and trust-deed gratuitously: as there were symptoms of good being done, and as there was a populous neighbourhood, it was accepted; and Mr. Davis undertook the erection of a meeting-house. The place cost altogether about £180, of which the sum of £21 17*s.* 6*d.* only now remains unpaid; and, as our esteemed friend Davis has travelled several hundred miles already, the friends confidently hope, by this appeal to a benevolent public, that his useful time may be spared from again travelling to get up the remainder, as he must necessarily go to a considerable distance; and as he preaches in five dark villages, great part of them must be destitute whilst he is absent.

Subscriptions will be thankfully received by the Rev. John Brown, and the Rev. Jenkyn Thomas, Cheltenham; the Rev. D. White, Cirencester; Mr. T. P. Ross, Attorney, Chalford Hill; Thomas Thompson, Esq. Brixton Hill; or Mr. Ross, Attorney, No. 3, New Inn, or at Hammersmith.

Ordination of the Rev. C. Morrell, at Malton, Yorkshire.

On November 4, 1824, Mr. C. Morrell was ordained pastor of the Baptist Church at Malton, Yorkshire. Mr. M'Pherson, of Hull, commenced the services by reading and prayer; Mr. Harness, of Burlington, stated the nature of a gospel church, asked, of the church and their minister, the usual questions, and received their answers. Dr. Steadman, of Bradford, offered up the ordination prayer, and delivered an affectionate charge, from 2 Tim. iv. 5: Mr. Normanton, of Driffield, concluded with prayer. The services of the afternoon were commenced by Mr. Hithersay, of Hunmanby; Mr. Thonger, of Hull, preached to the church from 1 Thess. iii. 8; and Mr. Foster, of Scarborough, concluded: Dr. Steadman preached again in the evening.

The Baptist interest at Malton is yet in its infancy. The agents of the Itinerant Society, a few years ago, perceiving the supply of the means of grace to be vastly disproportionate to the number of inhabitants, commenced their exertions in this place, which, attended with the blessing of God, have resulted in the formation of this interest. The church is yet small, but is receiving frequent additions. In connection with the above services, a new Chapel was opened for divine worship, which is well attended. After the most strenuous local exertions, a considerable debt yet remains, for the liquidation of which an appeal must be made to the benevolence of the religious public.

Ordination of the Rev. B. Fuller, at Harston, Cambridgeshire.

Mr. B. Fuller, late student of the Bristol Education Society, was, on Thursday, November 11th, 1824, publicly recognized as the pastor of the Baptist Church at Harston, Cambridgeshire.

Mr. Drake, of Cambridge, commenced the interesting services of the day by reading and prayer; Mr. Compton, of Isleham, gave a concise and judicious account of a Christian church, asked the usual questions, and received Mr. Fuller's confession of faith; Mr. Hopkins, of Linton, offered up the ordination prayer; Mr. Edmonds, of Cambridge, gave a very affectionate and most impressive charge. Mr. Wilkinson, of Walden, addressed the people with much affection and ardour; Mr. Pepper, of Melbourn, gave out the hymns; Mr. Pyne, of Duxford, concluded by prayer; and Mr. Thodey, of Cambridge, preached in the evening of the day.

The services of the day were highly interesting and profitable; many, we believe, felt it good to wait upon the Lord. May the solemn engagements of the day be long remembered by all who were present.

ANDOVER, HANTS.

On the 29th December, 1824, a new Meeting-house was opened for the use of the Baptist Church in Andover, Hants. On this occasion, sermons were preached by Messrs. Saffery, of Salisbury; Hinton, of Reading; and Saunders, of Frome; the devotional exercises being conducted by Messrs. Burnett, of Lockerly; Coxhead, of Winchester; Yarnold and George, of Romsey; Welch, of Newbury: Russell, of Broughton; and Davies, of Whitchurch. The services were well attended, and the collections amounted to £40. After several years of cherished desire and fervent prayer, this church was formed January 12, 1824, with the assistance of the Rev. Philip Davies, of Whitchurch. The offer of an eligible situation, has induced them to build a plain, sub-

stantial meeting-house, adapted to contain about three hundred persons, and to permit the erection of a gallery. In Andover, with the kind assistance of our independent brethren, and in the immediate neighbourhood, more than £200 have been raised towards the building; and when the case is presented to the public, it is hoped that favour will be shewn to a young interest of encouraging prospects, arising in the midst of so considerable a population.

STOCKWELL, SURRY.

On the 1st of February last, a Baptist Meeting-house was opened in Stockwell, Surry, raised by the exertions of between twenty and thirty members of distant Baptist churches residing in the neighbourhood of Stockwell; when three impressive sermons were preached: by the Rev. Edward Andrews, LL.D. of Beresford Chapel, Walworth, in the morning, from Joshua v. 13, 14; by the Rev. James Hargreaves, of Little Wild-street, London, in the afternoon, from 1 Peter iv. 11; and by the Rev. John Stevens, of Meard's-court, Soho, from Acts xiv. 7, in the evening. A considerable congregation is expected to attend, and a small church will shortly be formed. A proportion of the expense incurred in the erection of the meeting-house yet remains to be defrayed; and contributions, in aid of its funds, will be thankfully received, by Mr. Thompson, 425, Strand; or Mr. Gardner, Ironmonger, 17, Chapel-street, Stockwell.

NOTICES.

Berks and West London Home Missionary Society.

December 14, 1824, a Meeting was held at Reading, to consider whether any measures could be adopted to promote union and co-operation among the Baptist churches immediately *westwards* of London: when it was resolved to attempt the formation of a Home Missionary Society for the district. On this subject we are requested to insert the following

NOTICE.

The Meeting for the formation of the proposed Berks and West London Home Missionary Society, will be held at the Meeting-house, Eagle-street, London, on Wednesday, March 9, 1825.

The provisional Committee will meet in the vestry, at ten o'clock in the forenoon, when any persons interested in the regulations to be proposed are at liberty to attend.

At two in the afternoon will be held a Public Meeting for the Formation of the Society.

And at half-past six in the evening, a sermon on its behalf will be preached by the Rev. J. H. Hinton, of Reading.

The Rev. Mr. Jackson, late of Wantage, has accepted the pastoral charge of the church at Ashford.

THE COMPREHENSIVE PRAYER.

"That I may—be found in him."
Phil. iii. 8, 9.

Good Lord! one request I prefer;
O send me not empty away!
It is, that in Christ I may be,
When both heart and flesh shall decay!

Found in Christ, I nothing shall need;
Though nothing besides I possess!
I know he my wants will supply,
His grace is a portion to bless!

If found but in Jesus, at last,
I shall triumph o'er Death and his sting;
His shield safe protection afford:
And his power the victory bring!

Like Noah, preserv'd in the ark,
While tempests were raging around:—
So grant, that in life and in death,
I may in the Saviour be found!

I.

Calendar for March.

2. Moon passes Jupiter VII morn.
4. Full Moon IX. 21 aft. Too far south to pass through the Earth's shadow.
8. Ceres south O. 58 morn. Altitude 55° 55′.
12. Herschel south VII. 55 morn. Altitude 15° 59′.
18. Moon passes Mercury X. 45 aft.
19. New Moon IV. 23 aft. Too far north to cast her shadow on the Earth.
21. Moon passes Mars IV. 45 morn.
23. Moon passes Venus. VII. 30 aft.
25. Moon passes Saturn O. 30 morn.
27. Sun (as to longitude) between the Earth and Mercury, VI. 15 morn.
30. Moon passes Jupiter, VII. morn.

Irish Chronicle.

From an Irish Reader, to the Rev. W. Thomas.

Ennis, December 14, 1824.

Rev. Sir,

You are already aware that I spent part of the first month of this quarter unwell; but, by the grace of God, I was soon enabled to resume my labours, and, as usual, go from house to house, and read and explain the scriptures to the inhabitants of this town, &c. I am now returning from a tour, in which I went as far as Clonmel; and I trust the Lord has helped me, for I thank him I had instances of his blessing on my humble efforts. At Ballabuy I was at a man's house, who was in the habit of reading the scriptures; there followed me a man who was in the habit of reprobating every one that said any thing in favour of them; we accordingly began to speak of the scriptures, and the Lord blessed my words so far as that this man humbly asked me if I would get him a Douay Testament. On the 18th of November I was at the Court-house change, and read and explained three chapters to a very attentive people. I then went to a man's house in Chapel-lane; we were talking of the dean, and of his having burnt tracts and Testaments. I shewed him several passages in favour of reading the scriptures; he told me he had a Testament, with notes, &c. I asked him to shew me the book; he did so with seeming reluctance, and shortly after requested that I would retire; which I did. On the 22d, I was at the Court house, as usual, reading to a great number of people, who seemed, and were sensibly affected, blessing God, &c.; but when I read the parable of Dives and Lazarus, it is impossible to describe the sighs, &c. which burst from them, blessing God, and giving thanks to his name; but I was interrupted by a man who asked me my profession. I told him it was such as the book in my hand, with the assistance of God, taught me. He desired the people not to hear me, and that there was not a word about the Virgin Mary in my book. I mention these circumstances, to let you see that the wicked one is not without emissaries. But the people were so disgusted with his conduct, that they cried out against him, and were likely to fall out with him; but I interfered, and requested them to take no notice of what he said.

These are but singular instances, and very few I meet that are not willing to hear, and the great question is daily increasing, the flame spreading, and I trust the day is fast approaching, that all, from the least to the greatest, will praise and know the Lord.

Another instance of great use there is in sending into the highways, &c. and inviting the miserable to the marriage of the Lamb.

As I was going to Newmarket, I met a genteel-looking man mounted; we talked on religion. He dismounted, and walked with me from Clare to Newmarket. I first thought he was a priest; but I found by our conversation he was a Roman Catholic gentleman from Limerick. He told me he had a Bible in his house, but he never gave himself any uneasiness about religious controversy; that he looked on the clergy as the stewards, and that they must give account and be answerable for the people. I told him Paul said, "Let every one prove his own work, and then shall he have rejoicing in himself, and not in another;" and the prophet said, "The son shall not bear the iniquities of the father," &c. Ezekiel xviii. 20. This led him to a minute inquiry, and, consequently, me to an explanation of every part of popery; he declared he never knew there were such things as I told in the Bible, and he determined to read and judge for himself for the future.

May the Lord Jesus enable every labourer to cry aloud, and spare not; and to show those who are kept in the region and shadow of thick darkness, and who are striving to save themselves, and trusting in a priestly arm of flesh, that by the righteousness of the law there shall no flesh be justified: and that without him, who is the way, the truth, and the life, we can do nothing. May they recollect that our righteousness is as filthy rags; and that, not by works of righteousness, but according to his mercy, he saved us.

These are the heartfelt wishes of, Rev. Sir, your obedient and sincere servant and friend in the best cause,

Stephen Ryan.

N. B. The man who interrupted me, by saying, there was not a word about

the Virgin Mary, when I read the first of Luke and 33rd verse—this champion of darkness said, he should not reign over them. Such was the height of his prejudice!

To the Rev. J. West.

Boyle, Dec. 18, 1824.

REV. SIR,

In a few days after sending my journals, I went off to the county of Leitrim, where the Lord gave me an opportunity of being useful. I inspected John Mancham's evening school, where there was upwards of forty adults present, together with three men, that came to hear me read the Irish Testament. I examined the scholars in their reading, and as they were getting on, I was asking questions, and showing them the meaning of what they read. They all paid the greatest attention, and several times expressed and considered themselves happy, and blessed the Society for sending them such an opportunity of learning the scriptures. At nine o'clock we dispersed the scholars; but the men that came to hear the Irish read, stopped with me until twelve o'clock, and I endeavoured to shew them the sinfulness of man by nature, and read the following passages to prove the subject: Rom. v. 12—19; Eccles. vii. 29; Isa. i. 11; Rom. xxxiv. 14; Jer. iii. 25; Eph. ii. 3. I read these, together with several other passages, which I thought were sufficient to shew them their own inability, and then shewed the full redemption by Jesus Christ. They all seemed very well satisfied, and parted very friendly. The following morning, one of the men came to where I lodged, and walked with me two miles of the road, conversing with me on the scriptures: those men were Roman Catholics. I hope the Lord will soon bring them out from the mystery of iniquity. The following night I went to Robert Moor's evening school: this school exceeded my expectation, for I found a good number present; but what I more rejoiced in was, finding seven men employed, five of whom were reading in the Spelling-book, and two in the Primer. Some of them said, that they hoped to be able to read the Testament when I should come there to inspect again. After I inspected the scholars, I began to read and talk to them about the salvation of their souls, and the efficacy of the blood of Jesus, that cleanseth from all sins. They seemed to be very attentive to what they heard, and when I was going off to my lodging, some of them went with me, and stopped until it was very late.

I endeavoured to point out the passages that shewed them the promises and tender mercies of God towards sinful creatures; they seemed very much affected, and parted with me very thankful.

Rev. Sir,
I remain yours truly, &c. &c.
P. BRENNAN.

To the Rev. J. West.

Ardnare, Dec. 20, 1824.

REV. SIR,

There is a great deal of popish persecution against our schools in several parts of this country at this period, because the priests did not succeed in putting and keeping the great luminary the Bible under a bushel, expecting, by that means, to keep the rising generation equally as ignorant as their predecessors were; but this effort has proved abortive.

The schools in my walk this month, beginning in the neighbourhood of Ballina, and ending in the neighbourhood of Swineford, were in number and progress beyond my expectations.

In my travels among the schools, I met with a popish lady, an acquaintance of my own, and after a short conversation, she told me that she had great respect for my family, and that she hoped that I would die a good Christian. I prayed that she and myself would be enabled, by the grace of God, to live and die good Christians. But there are many that do not understand what Christianity means. She then said that the ignorant would not be punished, as they knew no better.

My answer was, that the gospel was preached in all directions to every creature in their own tongue, without money, and without price; therefore, that no person could plead ignorance in these latter times. I then endeavoured to direct her attention to that great offering of Jesus Christ, that hath perfected for ever all them that are sanctified. She next asked me, "Did I know what Christ said to Peter?" I said "Yes, and this is it, Get thee behind me Satan, for thou savourist the things that belong to men, and not the things that belong to God." This was not the answer she expected, as she wanted to give Peter the prerogative over all the apostles, &c.

I then endeavoured to shew her from the scriptures, that she did not believe what Peter said, Acts iv. 12. "Neither

is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." I told her that Peter said at another time, that the gift of God could not be purchased for money.

I met with many spiritual friends in the parish of Killmatigue.

R. MULLARKY.

To the Rev. J. Wilson.

Collooney, Jan. 19, 1825.

REV. SIR,

I have read and expounded the Irish scriptures the present month, as usual; and on my way from Ballymote, in the village of Whitegate, I read in John Conlan's, who was confined to his bed since last spring, with the rheumatism; I asked him several questions, and he answered and told me, that he always hoped to be saved by his prayers, confessions, penances, hearing mass, and the ointment. I endeavoured, in a simple manner, to shew him his error, from the scriptures I read, (and a better hope,) this poor man seemed anxious that I should converse with him on this subject, and said, that he knew in his heart that he performed the above duties but very imperfectly; that if a better way was proved to him, he was open to conviction. I told him I could adduce no stronger proof than the word of God, which I was then reading for him; how we dare not appear before him in our own righteousness, for if he were to enter into judgment with us (in this way,) we must be cast into hell. I then pointed out to him the encouragement which his word gives to poor perishing sinners to hope for acceptance with him, through the merits of the Saviour, who is set forth as a propitiation, through faith in his blood. This poor man seemed to be filled with hope and consolation, and to receive the visitation of his affliction with a cordial resignation. When he blessed God for ever having heard his word, he requested that I would visit him again, which I have done, and found him steadfast in hope, in prospect of a happy eternity.

I read in John Carty's house, who has not attended the mass these three years past. I asked him the reason for so doing. He told me he had many, many reasons; that he knew many priests, who opposed the scriptures strenuously, because they testified of them, that their deeds were evil. And the generality of them, said he, are so avaricious, that their whole aim is to make money of the people; and, for his part, that he would not be prevented from reading, and hearing the scriptures read, by either priest, bishop, or pope, as long as he had to live. He then gave me a general invitation to read frequently for himself and family, and that no man should be more welcome. There is a priest M'N. come here lately, who is beginning to bark at the schools, by the bishop's order. Though I have heard the inhabitants of Glan remark, that they would not heed him, nor remove their children from Gallagher's school, where they were so well instructed. I am also able to state, that the anxiety of the poor, for the education of their children, is daily increasing, and extends to every part of the country where the Baptist schools are established

J. O'BRIEN.

Rev. W. Thomas to the Secretaries of the Baptist Irish Society.

Newmarket on Fergus, Jan. 20, 1825.

MY DEAR FRIENDS,

The teachers appear truly grateful to the Society for the regular and punctual payment of their salaries. They often pray for those kind friends who contribute to promote their comfort, and education and communication of that knowledge to those who enjoy it, without which they should live or die in the most deplorable misery and ignorance. Such is the character of the Baptist Society, that I could obtain numbers of teachers from all parts running to enlist in its service. I anticipate the time, for it will surely come, when the funds of the Society will admit of their service; when the power of darkness, and the influence of popery shall fall as lightning from heaven, and the thick clouds of superstitious ignorance shall be dissipated before the glorious rising, and bright shining of the Sun of righteousness. I have been out the last ten days; and during the last week, the Lord enabled me to preach seven times in different counties and places. Twice at Clonwello, and at Mount Shannon in the county of Galway, where I am always well attended; at Moynoe, principally to Roman Catholics, I felt great liberty in preaching to them, and hope I did not shun, nor hesitate a moment to speak the truth, through fear of personal danger. Preached at Tomgrany; since the popish officer came to command the detachment there, he would not

allow me to preach in the barrack; and the soldiers appeared afraid of his disapprobation to come to hear me in the police barrack which I immediately got. I was well attended, principally by the police, &c. Preached at O'Brien's bridge; the room was crowded with soldiers and some of the inhabitants. Preached at Doonass, and on board a ship in Limerick, the cabin was greatly crowded. I have had a great deal of conversation with several persons in public and private, endeavoured to dissipate their prejudice, and to direct their attention to the "one thing needful." I am convinced the Lord is able to bless the humblest efforts made in his strength, that is my encouragement, and we have reason to bless Him, he does when we are least aware of it. John Bready one of the Society's school masters, has been stoned. So has poor Pendergast been hooted and stoned, and the people were cautioned to have no communion with him, neither to give him employment; his nearest relatives forsook him; and after all he gave the priests, one of them, who owes him for making clothes, had the injustice to call for him publicly on the altar to pay him his *dues*, and as he did not appear, denounced him; said a great deal to the people, who are too apt to believe what the priests say, called him and others a variety of names, such as heretic, swadler, new-light, Bible teacher, &c. though he is a mild, inoffensive man, and of excellent moral character; he is in terror of his life. And if any man could have obtained heaven by his penances and performances, he might have done; but, I trust the Lord has taught him, that "by the works of the law shall no man living be justified."

From an Irish Reader, to the Rev. J. West.

Boyle, Jan. 20, 1825.

Rev. Sir,

This month I had the same walk that I had the last month, the county of Letrim, where I visited both the day and evening schools; and although the opposition against the word of God is great at present, I am happy to say that I found many anxiously employed in perusing the same, like the good Bereans of old, comparing what they hear from the priests with the word of God, to see whether these things were so. I visited John Denison's evening-school, where I found thirty-three present, all reading the Testament, and the most part of them Roman Catholics. I endeavoured to impress on their minds the necessity of being acquainted with the word of God, for that it is the standard of truth wherein the knowledge of eternal life is to be found; they all seemed to pay attention to the subject, and often thanked God for the opportunity. The following night I went to Mr. Moore's school, where I was much rejoiced to see a number of old men employed in reading the holy scriptures, some of them wearing their spectacles, and grey headed. I got them to read several chapters in the New Testament that I selected for their future meditation. I did not leave the school-house until after ten o'clock, but reading and conversing with the people that came to the school. Before I left the house, a woman came in and said that it was a happy day for her when the school was established. I asked her, what did she benefit by the school? she told me, that it kept her husband from card-playing, and whiskey drinking, and that she has every comfort in him since he began to read the scriptures; the school-master told me, that there was a great change in this man's conduct since he began to come to the evening school, this, indeed, is sufficient to shew that the word of the Lord is not returning to him void, but prospering in the things whereto he sent it. On my return home, I met a man on the road, who travelled with me several miles; I began to speak to him about his latter end, and directed his attention to a crucified Saviour; he seemed very much affected in hearing me speak about the day of judgment; "Oh," said he, "if I knew what would prepare me for that day to be one of the number of God's elect." Then I took out the Testament and read for him the thirty-sixth verse of the third chapter of the gospel by St. John; "He that believeth in the Son hath everlasting life, and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." He seemed very much troubled when he heard the sentence of God against the unbelievers, he told me that he lived on my way to Sligo, and requested of me not to pass that way without calling to see him.

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

CALCUTTA.

THE following extracts from the journal of the Missionary brethren, stationed at Doorgapore, in the month of December, 1823, contain some very vivid representations of the native manners and customs, and certainly present ground of encouragement as to the ultimate effect of labours of the kind here described.

December 9, 1823.—Our attendance at the place of worship by the road side continued pretty good for about two hours; and many remained most of the time, and heard attentively. The steadiness with which they heard was very encouraging, and my strength for speaking much better than it frequently is. I never expected to be able to speak so long with such little fatigue. What great reason for thankfulness have I and my dear brethren, who have been so often, and so severely afflicted, that our lives should yet be spared, and our general health as good as it was two or three years ago! May our lives, thus literally "redeemed from destruction," be devoted with increasing zeal and thankfulness to the service of "the *glorious gospel* of the *blessed God*."

December 10th.—These two or three days past we have had good congregations, though nothing worthy of remark has occurred. I am happy to observe the disposition to hear the word of God is not in any degree less than it was five or six years ago. And there is this evident advantage in favour of the spread of the gospel, that, generally speaking, especially in these parts, there is some acquaintance with its general contents; so that the meaning of the Missionary is apprehended with considerable facility. This is perceivable by the way in which they sometimes frame their objections. If, for instance, a discourse is commenced by negative remarks, such as, that salvation is impossible by the worship of idols, ablutions, pilgrimages, and numerous austerities, you will not unfrequently hear it objected: "Well, Sir, granted: you say that salvation is to be obtained by Christ:—where is your proof of this?"—"He was born in such a country, after such a manner, of such a person:—you say he died, and that now he is in heaven," &c.—"We do not want a salvation by faith, we want what we can see,—something present, not future," &c. &c. Often there is a painful degree of levity, and sometimes blasphemy, mixed with what they advance, yet the materials will be supplied more from what they have heard or read, than from the present subject of discourse, which frequently proves, beyond a doubt, that *Truth* is on the march. (The gracious Lord accelerate its progress!) If we go to a village where little or nothing is known of the truths of the gospel, as the effect of school exertions, or former preaching, the trouble of making the people comprehend your object, is, at least, twice or thrice as great. The people in such places are often exceedingly attentive; but after the utmost silence has continued, it may be for near an hour together, a person would be grieved and astonished to perceive how very little has been effected. You perhaps inquire of one of the most attentive of your hearers: "Well, my brother, what have you been hearing now,—what do you think of these things we have been speaking of?"—"Who knows, Sir? God only knows. As he has made us, and placed us in the world, so we are,

and so we must be: let his will be done. *He* will do with us what he likes, whether it be to send us to heaven, or to hell." —"But, are you not a sinner, and do you not need salvation?" "Aye, who can deny that?"—"Well, how will you be saved?"—"*We*, ignorant people, how *can we know that?* Ask them who know how to write and read, they will tell. *Good* and *evil*, *sin* and *holiness*, are all from him,—who can obstruct his purpose?"—"*Can you alter day* and *night*, and *change the seasons?*" says another, "that you come here turning people's minds?" One says, "What have you done by it all? You never will do it." —(A more moderate one:) "It *may be*, but not now."—"They say nothing that is wrong, *no one can deny* it; but it will not speed as yet, *nothing goes down now but sin.*"

At Sulkeah this afternoon, I saw a fair picture of Hindoo comfort. A poor old woman, probably not less than ninety years of age, unable to stand or sit, was brought and laid upon the cold ground, by the side of the river, to die. An old filthy rag was her covering, that we should hardly throw over a dog. A strong healthy fellow stood by her, a relative I suppose, well clothed, to attend upon her, if it could be called attending, as unconcerned as though it had been a beast lying at his feet.—Why don't you take care of the poor creature, and not treat her as a beast?—"*Take care* of *her*, what's that to do? her time is come, all is up with her now: what more can be done?—We have brought her to Gunga—what more?" Her forehead was thickly plastered over with the mud of the river. A small vessel with water, with a little cockle-shell for a spoon, was all the apparatus for nursing! The cold and fog of the night may be expected to accomplish the desire of those who conveyed her there.

About two or three steps off, sat a being, who once might have been human, all but absolutely naked, covered with a *coat* of *ashes* from his head nearly to his feet. "Who are you?" said I.—"A god," was the reply.

This was the place where, as I was able, I attempted to make known the gospel. But, as is too commonly the case with me, with but little effect, I fear. An old Brahmun, whom we met last week when we were in the same neighbourhood, was very loquacious and troublesome. He was very deaf, and talked much louder than I could possibly do. I could only be patient, and beg him to finish as soon as he could. He *would deem* it a pollution to hear or touch our books.—A thousand sins in a moment were done away by "calling upon *Hurry!*"—"How, then, do you Hindoos remain such sinners?"—"Hold, I tell you how it is: the sin that is *passed*, that is atoned for; but then it comes again, as the mind is unclean and unsteady; therefore we *constantly* call upon Hurry." Being alone, and having but little strength to spare in disputing, I tried to set others, who were standing by, to quiet him, and endeavoured to utter what I was able about the doctrines of the gospel, especially the atonement, and regeneration, as being indispensably necessary to human salvation, and yet unprovided for in the Hindoo system. My antagonist happened to say, that a lie was a sin, for which there was no atonement. I replied, that as they were in no common degree addicted to lying, certainly they, the Hindoos, must, according to his own words, be in a very forlorn condition.

In the morning also, our number of hearers was tolerably good, as it has been for several days past.

16*th.*—While Paunchoo was gone to Calcutta, I occupied the place of worship upon the road side: and though the number of people was not great, yet their attention was pleasing, and continued unbroken for nearly an hour together. The questions were such as rather subserved the truth than otherwise, being put in a temperate manner, and being of a nature that led not to strife, but afforded an opportunity to state divine truth more fully, and with better prospect of success.

17*th.*—The people heard with some degree of attention, especially some of the poorer sort of them. Among others, three Coolin Brahmuns came up, and remained some time. These men have a number of women in different places, whom they marry, (if marrying it may be called,) leave with their own parents and friends, visiting them now and then, as they happen to be favourites, or to be so circumstanced as to afford the hope of their being well remunerated for a day or two's residence with them. The Coolin Brahmuns, therefore, are among some of the most lazy and debauched of all the natives. A Brahmun of another cast joining our little company, behaved so insolently, and vociferated with so much violence, as to leave little hope of silencing him by any thing I could say. "You go about in this way preaching Christ,—have you seen him? How do you know men can be saved by him at all?—Have you ever seen any people who have obtained salvation?—Who are they?—Where are they? It is all a lie, and you are abo-

minable for going about destroying people's cast, and turning things upside down;" and much more to the same effect; and all spoken with so much rapidity and abuse, as hardly to deserve a reply, or indeed to admit of one: yet such a man mars the fairest opportunity often of speaking to others, who, but for him, would hear with pleasure. Yet to pass their observations without attempting to say something, is supposed to proceed from pride or anger. The great point to be gained at such a time is to secure the attention of the people; and if this can be done, the less the factious objector is noticed, the better, as his pride is gratified if he can succeed in diverting the Missionary from his object, and the people from a desire of hearing. The former may be done in more ways than one. If you are altogether patient, and continue silent, his design is accomplished: if you follow the objector, and answer *all objections*, you are led too far out of your way, and the return to the subject is difficult. Besides, in that case, the ears of the people are occupied with what is false and injurious, but pleasing to their minds, vitiated as they are. To call them back again, therefore, to attend to the gospel, is not easy: as you return to the subject of discourse, they turn off, and with a significant throw, stroking their long black hair, and with a jerk of the left arm, bringing their cloth into closer contact with the neck and chin, exclaim, "O, its late! we can hear no more, let us go."—In going over the water this afternoon to preach at Sulkeah, we fell in company, at the ghaut, with Gunga Ram, a man of Barahnagore. He has been noticed in former journals. He is a man of no common shrewdness; but being formerly a man of loose habits, he has reduced himself almost to poverty by gambling, a vice to which the natives are very strongly and generally addicted, perhaps owing to the quantity of time upon their hands. Gunga Ram was, five years ago, a strong opposer. Now he always either hears with silence, or advocates our cause. His brother, who died last year, was still more favourably affected towards the gospel, and there is some reason to believe he felt, in some degree, its power. For some time previous to his decease, he came frequently to converse with Paunchoo. The last time he came, a few days only before he died, he inquired if it was possible for him to be saved, if he believed, and was not baptized, and publicly professed Christ, as he was very ill, and might not be baptized; but that he believed in Christ, &c. He was told, that faith was the only absolute requisite to salvation; that baptism was the profession of that faith; but where the opportunity was wanting of making that profession, the Lord nevertheless accepted us. We trust that this was the case with him.

HOWRAH (*near Calcutta.*)

THE following letter, from Mr. Statham to Mr. Dyer, contains some pleasing information of the progress of the gospel at the station occupied by him. The joyful experience of the poor woman, apparently on a dying bed, affords an additional proof of the value of that "Bengallee Bible," which some have been so eager to decry, as grossly erroneous, and even unintelligible.

Howrah, May 26, 1824.

DEATH has been making great ravages among the European population of Calcutta, but all the labourers in the Lord's vineyard have been mercifully spared.

The public mind is much agitated in consequence of the war with Burmah; a large expedition from the three presidences has sailed. Perhaps the termination may be a door opened for the gospel. We have been much in anxiety respecting the Missionaries there, but we now believe they are all safe. Whatsoever the enemies of Missions may say, it is my firm belief that never was there so bright a prospect of the fulfilment of that promise, which says, "The heathen shall be given unto thee," as at the present moment. A vast deal of superstition and prejudice has vanished—much anxiety is manifested to hear the word, and the most respectful attention paid whilst it is preached. We had a very encouraging scene here lately. I have built a neat Bungalow chapel in the high Benares road, near the spot where the native schools are, and on the day it was opened, (8th of May,) brethren Yates and Pearce came over to my house, with our native brethren Paunchoo and Bhagshee: and a very large congregation assembled. Two sermons were preached; after which brother Yates baptized a Mussulman moonshee in the Ganges, before my door; it was a most delightful day, we all felt

cheered, and much refreshed. He (the convert) appears indeed to be a new creature; he possesses the spirit of humility in a great degree. He came to my house constantly prior to his baptism, as well as attended the brethren in Calcutta, and Paunchoo at Doorgapore. I cannot describe the looks and amazement of the Mussulmans, who crowded the water side, when they beheld one of their teachers come down to the water to be baptized. They expected it was an Hindoo. It has caused a great deal of inquiry amongst them since, and I hope this will be the first fruits of a plentiful harvest. I am now building another native chapel at the back of the English chapel here, for the convenience of the natives in this part of the village, as Howrah and Sulkeah extend more than two miles in a line, and contain a crowded population; but this latter place of worship will be peculiarly suited to the accommodation of a number of Portuguese females, who can speak only Bengallee, and who are averse to mixing with our English congregation. There are some amongst them with whom I am peculiarly pleased. One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, "It will be a happy change for me." I asked the grounds of such a hope. She clasped her Bengallee Bible, which lay by her cot, and said, "I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me. I know he is able to save me. I believe he will;"—and then she prayed so sweetly, that I could not forbear crying out, "Oh that my latter end may be like hers!" She has since, however, been mercifully restored, and is now able to attend worship on the Lord's-day; she said, as she had no friends or relatives living, she wished to make her will, to prevent the little property she had from falling into the hands of the Zemindar, and wished to leave it to me. I told her, as that was the case, and she felt so much of the value of the gospel, it would be well if she would bequeath it for the purpose of aiding in the spread of that gospel. She was much pleased with this, and gave directions accordingly to leave it to the Baptist Missionary Society. My English congregation is very encouraging—many appear to be seeking the way to him—others appear under conviction; three have been baptized. Blessed be God for the wonderful things he hath done for me, whereof I have reason to be glad!

I cannot conclude without telling you that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first aroused to a sense of their condition by a tract left at the house of a neighbour, which he threw indignantly into the road, and one of the boys, about fifteen years of age, carried it home. They read it—came for more;—I gave them the four gospels—and I do hope that time will shew it has not been in vain.

KINGSTON, *(Jamaica.)*

A letter lately received from Mr. Coultart mentions that one hundred and thirty-three persons were baptized and added to the church under his care, on the 25th of December last. He was then in hopes of being soon permitted to resume the weekly service in his chapel, which had been forbidden for some months, during the late period of agitation and alarm in the colony.

Mrs. Elizabeth Knibb, widow of our late friend Mr. Thomas Knibb, died at Northampton on the 31st of January last. In her last hours she felt the value and sweetness of those truths which the gospel only reveals. One little orphan, not yet a twelvemonth old, survives; to receive that care and instruction from others, which, in the mysterious providence of God, his parents have not been permitted to afford him.

We add to this brief notice a slight sketch of the character of the late Mr. Knibb, as given in a letter to a friend in Bristol; not merely as an act of justice to a departed servant of Christ, but as it suggests some useful cautions to others who

may be engaged, now or hereafter, in the same honourable labours.

"There are some important bequests left by the pious dead on their ascent to glory, as a common right to survivors, especially to those who accompany them to the place of their departure; they, I think, should be anxious to obtain the descending blessings, and exemplify their power. If I could say the departed spirit of the deceased had fallen upon me, and rendered me an equal savour of God in Christ, I should be glad: his Christian temper, his strong attachment to his Maker, his entire devotedness to his cause, and his unwearied zeal and great humility, I would esteem more highly than all terrestrial things. I feel how much it is my duty to be in earnest with God until I be clothed with the same mind, and glow with the same fervour, and illustrate the Divine example in an equal, and if possible, in a still greater degree than the deceased.

Mr. Knibb arrived here in the beginning of January, 1823. We were total strangers but for a few minutes: during his residence with us, I was delighted and benefitted by his example. I feel justified in saying, I never saw a more amiable Christian or a man with fewer faults. I always felt grateful to God for sending him among us, and I fear I shall regret his removal as long as I occupy this station.

The school and the duties of the church, which for some time devolved entirely upon him, required a very peculiar character; and every one who knew the deceased, allowed that he had been formed by the Divine prescience for his last important occupations. The school prospered under his superintending care, although made up of such rough and tangled materials; and no wonder, for he nourished it with his own life, and nursed it with holy and incessant solicitude and prayer. His affection for his numerous little culprits was too strong to allow him to inflict any severe punishment upon their bodies; he aimed to effect a reformation in their souls; and though perfectly inaccessible, except from above, though formidably mailed in sin, yet these difficulties only acted upon him, as they should act upon all others, as excitements to more frequent prayer and unremitting labour. It was a pleasure to see him in the school; no one could suppose his labours, though excessively fatiguing, were irksome to him; he was performing no task, all was delight; all full of bliss to him. It was obvious that most, or all of the children, loved him greatly; they met around the bed before his remains were placed in the coffin, and wept over his altered face as though their hearts had turned to tears. They brought to mind that affecting lament of the favoured prophet's disciple, "My Father, my father! the chariots of Israel, and the horsemen thereof!"

His impression in the pulpit was evidently (I must please myself with his image which is still before me) that of a man who had left the world behind him, eternity full in view, his spirit ready for its flight, but longing and pleading like Abraham for a guilty population.

When he arrived here he was in excellent health; his mind had acquired new vigour and his zeal new energy, from the change of country, and from the scenes which were presented to his view. He perceived the condition of the people, their moral condition I mean, and wished, and hoped, that the whole of what was necessary to enlighten and evangelize them, could be speedily set on foot at least; if not so speedily accomplished.

His benevolence misled him. He was induced tounder take too much; consequently his energies were detached to the setting on foot and carrying on of too many things at once. Thus he destroyed his strength by dividing it, created too many sources of care, and when debility came upon him, was additionally fretted by being compelled to relinquish a great portion of the labour he had undertaken. No doubt in all he did he aimed at the glory of God. God grant us such another, a better I think we cannot have."

American Baptist Mission.

BURMAN EMPIRE.

Our readers will have observed, by the interesting letter from Mrs. Hough, inserted in our number for January, that she and her companion in tribulation were comforted by the attachment and piety of Moung-shwa-ba, one of the Burman converts; whose name is familiar to all who have read Mrs. Judson's

valuable account of that Mission. From an American publication which has lately reached us, we insert the following letter, addressed by this intelligent disciple to the venerable Dr. Baldwin of Boston. From the date at the close it will be seen, that it was written some months previous to the commencement of hostilities.

Moung Shwa-ba, an inhabitant of Rangoon, a town of Burmah; one who adheres to the religion of Christ, and has been baptized—who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom, and power, and glory of God, affectionately addresses the great teacher, BALDWIN, a superintendant of Missionary affairs, in the city of Boston, of America.

BELOVED ELDER BROTHER.—Though in the present state, the places of our residence are very far apart, and we have never met; yet by means of letters, and of the words of teacher Yoodthan, (Judson) who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—Him, in loving whom we cannot tire, and in praising whom we can find no end; and shall be adorned with those ornaments which the Lord will dispense to us out of the heavenly treasure-house that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced that I cannot conceal my sins from the Lord, who sees and knows all things: and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And, without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatenings of my own brother, and my brother-in-law, who say, "We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words." However, their

false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

In this country of Burmah are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, Moung Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher Baldwin, who lives in Boston, America.

N. B. Translated from the Burman original, Sept. 23, 1823.

Contributions received by the Treasurer of the Baptist Missionary Society, from January 20, to February 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of the Rev. Wm. Smith, late of Shrewsbury, by John Tagg, Esq. Executor (£100 late Navy 5 per Cents. Duty deducted)	101	11	6
Legacy of William Creighton, Esq. late of Kilwinning, by Rev. George Barclay	50	0	0
Legacy of Miss Child, late of Blandford-street, London, by Miss Child	47	10	0
Legacy of the late Mrs. Anna Maria Cooper, by Mrs. Balfour, Dublin (£20 Irish)	18	5	5
Kingsbridge, Collection and Subscriptions, by Rev. John Nicholson	12	1	3
Shortwood, Provisional Fund, by Mr. Blackwell, 1823 and 1824	20	0	0
Essex Auxiliary Society, viz.—			
Loughton Association, *Midsummer* 5 6 10			
Christmas 5 10 3			
10 17 1			
Harlow, Collection, by Rev. S. Sutton £18			
Juvenile Society for Schools 2			
20 0 0			
	30	17	1
Martham, Baptist Church, by Rev. George Gibbs	1	3	7
Dartmouth, Auxiliary Society, by Mr. Larwill	7	10	0
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Ditto (for Female Schools) 11 3 7			
	60	7	8

North of England Auxiliary Society, per J. L. Angas, Esq. Newcastle, Treasurer:

		£	s.	d.
Broughton,	by Rev. S. Rustan	17	14	4
Rowley,	by Mr. T. Angus	3	7	6
Broomley,	by Rev. W. Fisher	4	8	0
Hamsterly,	by Rev. D. Douglas	9	16	6
North Shields,	by Mr. Rennison	8	5	0
Tottlebank,	by Mr. E. Harbottle	10	2	2
Maryport,	by Rev. C. Kitchen	9	15	7
Sunderland,	by Mr. A. Wilson	24	0	0
Newcastle, at Rev. R. Pengilly's:				
Annual Subscribers, &c.	11 14 6			
Missionary Prayer Meetings	2 11 1			
Penny-a-week Society, by Miss Angas	14 0 0			
		28	5	7
		115	15	4

Of the above Sums, £26 12*s.* is in aid of the Translations.

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Williamson, of Sharnbrook, and Friends by him, for two Boxes of Books and Pamphlets; and to Mr. Hepburn, Senior, of Long Lane, for a number of Magazines, &c. for the use of the Mission.

The friends who enquire, with so much Christian kindness, after the Missionaries at *Ava*, are respectfully informed, that no intelligence has reached us of a later date than Mr. Statham's letter, inserted in the present Number.

Mr. Mann's letter from Shipley has been duly received, but it is presumed the local Treasurer's account was made up, previous to the payment mentioned therein.

The sum of £2 15*s.* from Evesham, will be regularly acknowledged with the other contributions from thence and its neighbourhood.

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